

# Basics of Islam

Safia Iqbal



PART 7





## **Al-Asr Publications**

an imprint of Books One Source  
Raahat Garden, Block 5L 1 & 2,  
158, Sakthi Nagar, Zamin Pallavaram  
Chennai - 600 043, Tamil Nadu, India  
e-mail: [booksonesource05@gmail.com](mailto:booksonesource05@gmail.com)  
[dawood@mutanabbi.com](mailto:dawood@mutanabbi.com)

ISBN 978-81-7181-921-8



9 788171 819218

**US\$ 9.95**



# Basics of Islam

A TEXT-BOOK OF ISLAMIC STUDIES

**PART 7**



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India



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International Distributors:

**Al-Mutanabbi Bookshop**

P.O. Box: 56320

Dubai, UAE.

email : [albatra@emirates.net.ae](mailto:albatra@emirates.net.ae)

Fax: 04-3966177

Online bookstore: [www.albatra.com](http://www.albatra.com)

Design & Layout: Fusion Prime, Dubai,

First Edition : 1995

Second Edition : 1997

Third Edition : 2002

Fourth Edition : 2005

Fifth Edition : 2007

Publishers :

Al-Asr Publications

e-mail : [booksonesource05@gmail.com](mailto:booksonesource05@gmail.com) / [dawood@mutanabbi.com](mailto:dawood@mutanabbi.com)

e-mail: [salabbhai@emirates.net.ae](mailto:salabbhai@emirates.net.ae)

Books One Source,

Raahat Garden, Block 5L 1 & 2,

158, Sakthi Nagar, Zamin Pallavaram,

Chennai - 600 043, Tamil Nadu,

India.

Price 290.00



## **Publisher's Note**

Today's child is endowed with hi-tech and multi-dimensional media so that he can acquire the much needed balanced education. However, books remain the basic tool amongst the plethora of mediums for education. The market is flooded with all types of children books which, ultimately, influence the development and attitude of a child.

All societies envisage and foster the development of their own version of children's literature. This, highly motivated and pre-planned literature, is aimed at affecting and changing a child's character and vision.

Keeping this scenario in the background, we need to agree readily that since ages, we have discarded the actual educational needs of our children. It remains a strange paradox that, on one hand, we want our children to be well-aware of Islamic values, yet, on other, we helplessly observe our children devouring books that are blatantly unIslamic.

Our children read about mythologies and fables that are least desirable. The outcome of our negligence towards the need to provide meaningful literature to our children is causing immense mental stress within the child and still, the society has the nerve to lament that our children are drifting away from the faith!

Due to the vacuum created by the absence of the right kind of reading material, our children are exposed to literature that imbibes negative values in them. If we want our next generation to be exemplary, then every care must be taken to build a solid foundation now.

Al Asr Publications is engaged in promoting Muslim children's literature. These series of textbooks, keeping in mind the requirements of Muslim children, are a viable tool for incorporating higher Islamic values in the child that encourage him to change his passive attitude to Islam to an active one.

These series will allow our children to use this tool rather than be used by it.

We will appreciate criticism and suggestions coming in from any direction. Strenuous efforts are constantly being made to enhance the value of the contents of each publication, a policy that will be pursued persistently.



## PREFACE

This series presents a study of Islam in an attractive, comprehensive way. Islamic Studies must enable the student to view Islam in all its aspects and accept it as a way of life; and that is what this series does. Through it, he observes the impact of Islam on life as a whole and does not confine it to just a limited study of Islamic jurisprudence only.

This book guides the student in the various activities of his little world at school, at home and in the environment around him. A complete guide to correct behaviour and etiquette in the various stages and fields of life, this series moulds the student's attitude and becomes an entrusted companion through his school and college days, the transitional and delicate period of his teens and in life's winter too.

It not only presents the do's and don't's, but also refines the habits and manners, creating a rich and endearing personality. It is an invaluable teaching-aid for teachers and parents too. The success of this book depends considerably on the teacher's ability to discuss in depth each concept with the student and ensure that he not only understands it but also accepts it and implements it. The process of learning includes knowing, understanding, accepting and doing or implementing a concept. The spirit and message of each new fact must permeate the student's personality and form his attitude and must also go into his daily life by turning that concept into action. The teacher must, through her follow-up interaction, insist on this to draw the maximum benefit from the book.

A sure key to success, this series, in a graded form and in the student's own vocabulary, is a complete course in grooming and etiquette.

New Delhi,  
APRIL 2002

Safia Iqbal



# TO THE ISLAMIC STUDIES TEACHER

Dear Teacher,

Assalamualaikum.

You have the important role to make this subject a popular success with the students. The teacher's job is not just to transfer printed pages to the child but to transfer them in a particular fashion. It is challenging and rewarding. No other job gives so much job-satisfaction as teaching a child, for you can see the results of your efforts immediately unfolding in the child. You don't have to wait for results as in other jobs. The changes moving like currents in the child along with your teaching are exciting and rewarding for the teacher.

The teaching of Islamic Studies as a regular subject in schools and colleges, is most important in a person's education. The need for drawing up fresh books in the subject to suit modern schools and students, is unquestionable. Since years, it was being felt that there was something basically wrong with the method of our religious teaching. The existing text-books in Islamic Studies and Theology stress more on rituals and jurisprudence (*Fiqh*). The importance of these, of course, cannot be denied. They are necessary but at the right stage. Stress must first be laid on morals and a change of heart. We all agree that Islam is not a religion of rituals but it is a complete way of life. Therefore, this must be reflected in our religious teaching.

The purpose of education is actually to develop, guide, direct and channelise a child's powers and instincts, talents and emotions in the right direction and to form an attitude in him. The purpose of Islamic teaching is not just to convey knowledge on Islam and Islamic history but to tune the child's natural powers, instincts, talents and emotions along Islamic lines and values.

Now, let us see how the Quran and the Sunnah guide us in this matter of methodology of Islamic teaching. All the earlier Surahs revealed in Makkah initially dealt in simple, short and effective words with morals, basics, *Tauheed*, *Aakhirah*, *Risalah*, *Honesty*. God-consciousness, kindness, treatment of the poor and orphans, etc. The hearts and minds were influenced and changed first. The emotions were moved first. The basic beliefs were set right first. All the commands relating to rules, number of *salat*, *fasting*, *Haj*, *Eid-salat*, *Hejab*, wine-prohibition, *zakat*, *tayammum*, succession laws, war-rules, etc., were given in the Madinite Surahs mostly. Here lies the clue for us too in the method of religious teaching. The Prophet (S.A.W.) too first changed the hearts and minds of people. Only when this was done, did he introduce them to the details.

You too must follow this method to be successful. Do not expect to teach the child the entire Islamic knowledge, history, *fiqh* or Quran commentary and its meanings in the few years of his life at school. Your job is to change, move and affect his heart and mind about basic beliefs like *Tauheed*, a deep awareness of *Aakhirah* as a reality and a deep attachment for *Risalah*. Your job is to form an attitude. When the growing student feels the zeal and flame of *Iman* — burning inside him, he will himself search out advanced details of Islamic Studies and steps into higher zones of knowledge even after school. When he does this you are successful. For the present, your work is to kindle the fire of curiosity and satisfy it by lighting the flame of *Iman*, forming a basic attitude of values and giving him a practical understanding of *Tauheed*, *Aakhirah* and *Risalah* and good habits.

Now, a few tips on the actual teaching of Islamic studies as a special subject will, we hope, prove most helpful to you in the classroom.

1. Islamic Studies, as a subject, is not meant to memorize facts as in other subjects but the aim is to affect and influence the heart, mind and personality. Hence, the subject being different from others, its approach and teaching-method too must be different. The Islamic Studies (or say I.S. for convenience) period must be a welcome period for the children. You must see that the usual question-answer-note-book- atmosphere is not there. There must be a relaxed atmosphere in the class and the students must sit in a free and relaxed manner. This does not mean that it must be a period of fun. However, the students must feel - "Oh"! This is the best period. No burden, no written work, no pressure." Remember again, the purpose is to move the students' hearts and to address their minds. The personality change will then follow automatically and their inclinations will naturally flow towards desired ends.
2. The I.S. period must be associated with pleasant things. What is more pleasing to a child than the recess? The I.S. period must be preferably kept before the lunch break when the children associate it with the recess.
3. There must be no note books or written work in any class at all. The subject must be taught and studied orally.
4. Examinations in the subject must be oral upto Std. IV but written from Std. V onwards. The question and answers under the title 'Can you remember' must constitute 95 per cent of the examination paper. The stories under the title of 'Morals' are only for discussion and not for examinations.



5. Teaching method:
  - A. Introduce and explain the title and main concept of the lesson briefly in 3 minutes.
  - B. This should be followed by reading of the lesson by the teacher in Std. I to IV and by the students, in turns from Std. V onwards.
  - C. Give the meaning of difficult words in between the reading.
  - D. Explain briefly after one or two paragraphs.
  - E. Senior students above Std. V must not be disturbed or interrupted often with long explanations while the reading is going on as they must be allowed to absorb the ideas of the text freely.
  - F. After the reading, discuss the questions and answers under 'Can you Remember'? These are for memorization.
  - G. The moral at the end of each lesson must be read by the teacher and explained by her in classes below Std. V. The same can be read by the students of Std. V onwards but explained by the teacher.
  - H. An important point in connection with the question asked at the end of each moral story: Leave it to the class to answer it. Give 2 minutes of silence for the students to think up an answer. Then, when the students give their answers, tactfully guide the class on to the correct answer by questions and remarks. There can be many right answers to a question at the end of these moral stories. But the correct answer is that which is related to the title or main concept of the lesson. In the end, give the correct answer related to the main concept of the lesson. For example, if the lesson is on 'Kindness', the answer to each moral in that lesson must be related to kindness.
6. Follow up the text ideas in the class later too by reminding the children lovingly of a good habit or idea mentioned in the book if a child is found doing something undesirable. Honesty, if taught in the book, must be insisted upon in the class too. Etiquette which is taught in the book, must be implemented in the class too. Trust and faith in Allah, belief in the Prophets and angels must be strengthened by remarks about them later too very practically. For example, if a child lies or steals, ask her: "Does not Allah see you? What will you tell the Prophet (S.A.W.) about this action when you meet him at *Kausar*?" Relate the 3 concepts of *Tauheed*, *Aakhirah* and *Risalah* to practical life thus.
7. Very important is the point that — you must relate good values with pleasant experiences and joy, and bad values and concepts like *Halal*, *hasanat*, good deeds, sacrifice, heaven, salat, fasting, honesty, etc., these must be accompanied by smiles, expression of joy, mention of toffees, hobbies, picnics, excitement, games, praise and love for those who are good. But, when *haram* ways, *hell*, *sins*, *Shirk*, bad manners, cheating, lying, love of the world are explained, these must be accompanied by and associated by unpleasantness, disgust, hate, pain, sense of loss, mention of punishment and criticism of sinners. Express clearly that the good ones are loved and the bad ones are hated by everyone. Thus, the child will retain for life an association of bad deeds with bitterness and good deeds with happiness and peace.
8. In order to be successful in teaching Islamic Studies, you must first practice the ideas presented in the lessons and be a God-fearing and pious Muslim. Only then will your words have the desired effect on the students. In other words, you will have to alter your life first to match what you teach if you are to alter the children's lives.
9. One-third of the last lesson (Understanding the Quran) must be taught in every term. The lesson must be spread out over the periods.
10. In the beginning of every period daily 5 minutes must be spent on this last lesson. Only two Arabic words must be put up, one by one, on the black-board in **BOLD** letters with Urdu or English translation and must be repeated for 5 minutes to register the words and meanings. The usual planned lesson may then be taught after that.
11. The Quranic verses in the book must be recited clearly by the teacher and then by the students.
12. Please use simple language while explaining the meaning of the Quranic verses and *hadees*.
13. Many things like *Duas* and *Suras* are for memorization BUT these should be memorized after their meaning and central idea has been explained fully and simply.
14. The main purpose of Islamic studies is to make the children practising Muslims. So, discuss with them how to apply Islamic teachings to everyday life. EXPLAIN how you yourself apply these teachings in daily life. This will guide them and will give them an example as to how to practice Islam in deeds.

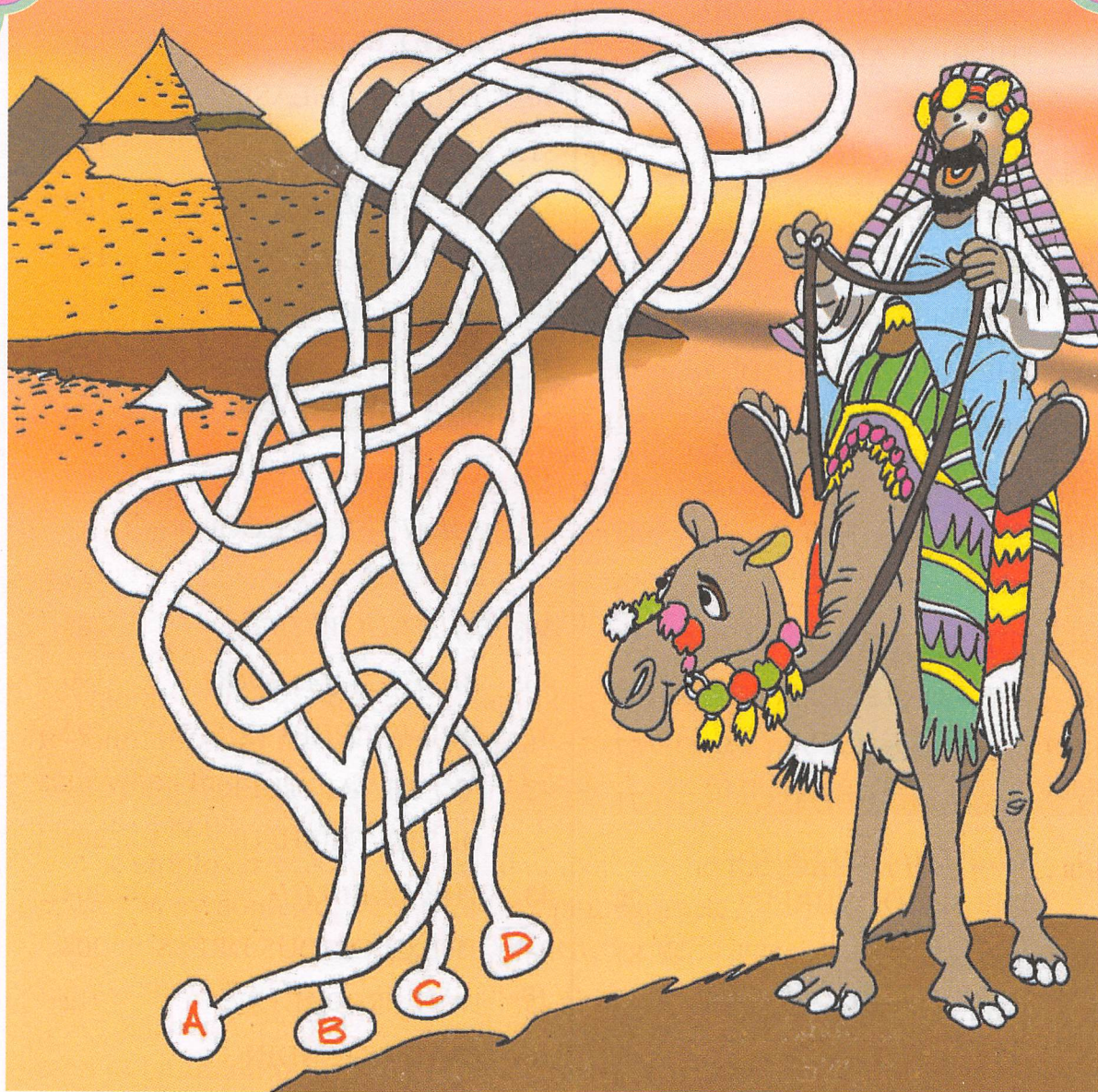


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# Maze Fun



## Wonder of the world!

Mustafa has travelled a long way to see the famous pyramids of Egypt, one of the wonders of the world. He is almost there, but is unable to find his way to the pyramids. Do you think you can help him?



# 1. YOUR FOURTH LETTER

## WELCOME CHILDREN

Dear children,

Assalam-o-alaikum.

I hope you all are well and have spent a nice year. How fast time flies! A year has gone by since I wrote to you last. I missed you all very much.

How are you, boys and girls? You must have grown up, wiser and taller, *Masha Allah*. This means you now have a bit more of body and a bit more of mind. I'll tell you how to measure your height. Stand by the wall, your head and shoulders touching it. Now, put a pencil above your head, horizontally. Move it straight backwards to the wall. Its point will mark your height on the wall. Now, do the same after 6 months, and you will find a new mark on the wall, higher than the old mark. Your height has increased.

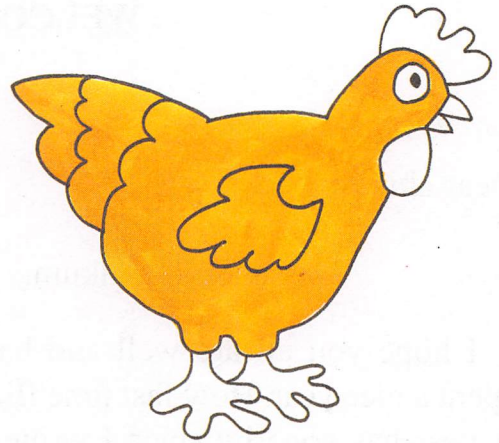
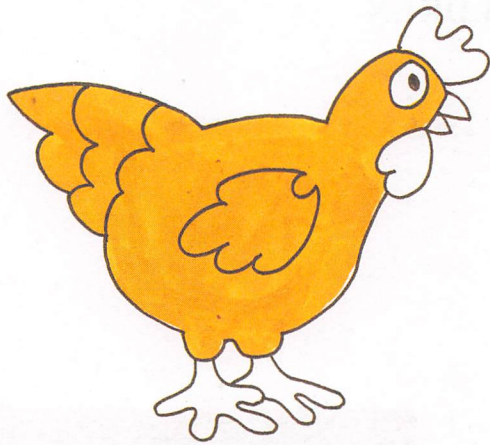


What about your power of observation? Has it increased? Observation means to see and note a thing carefully in detail. For example, if a pen is lying on the table, a person might just see it but another person will see its size, colour and size of the table and the side of the table where the pen is kept. The second person's power of observation is strong. If you go to a market, you may see the shops in general but if you see the signboards, the number of people in each shop, the shops which are open and the shops which are closed, this is called observation.

Now, let's see your observation power. Here are two pictures. They look alike but they are different in 5 ways. Can you tell the differences?

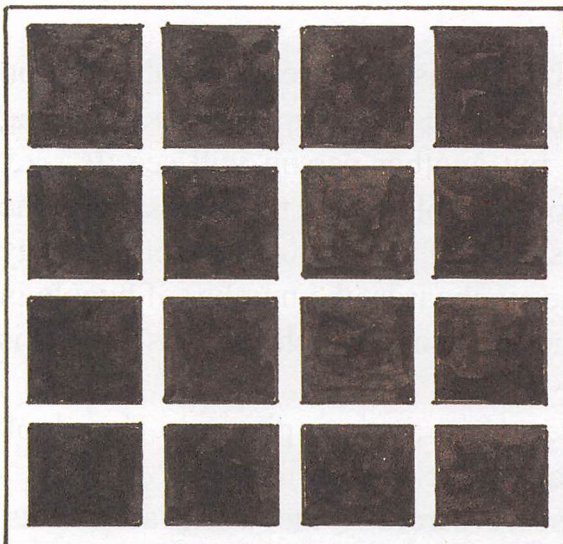
Dear children! Look around and observe carefully the world around us. Your school, your things, your clothes, your parents, your body, your food.





Look at those who don't have these things. Look at people worshipping animals, stones, graves, sun, moon and fire. You have the intelligence, understanding and chance to worship Allah only. Look at the clouds bringing rain for you, the earth growing food for you, the planes flying for you, the grass and garden for you. Use your power of observation and see how many gifts Allah has given you. Thank Allah for all these gifts. Today after *salat*, in your *dua*, will you say "Thank you" to Allah for so many things?

So, children do not walk about with closed eyes. Always be alert, open your eyes and observe things. You will always find the gifts of Allah surrounding you. Allah's blessings follow you wherever you go.



Now look at this picture of squares. Look closely. Light grey squares will appear and disappear where the white lines cross. The lines are white but this is an illusion caused by contrast of white and black. Now, your observation is increasing.

There are many stories and enjoyable reading in this book. Best of luck and happy reading.



I have sent toffees for you with this letter. Write to me if you have received your toffees through your teacher.

Write to me soon. I'll write again with more games which you and I will play together.

Wassalaam,

Your friend,

*Aunt Ayesha*

Aunt Ayesha





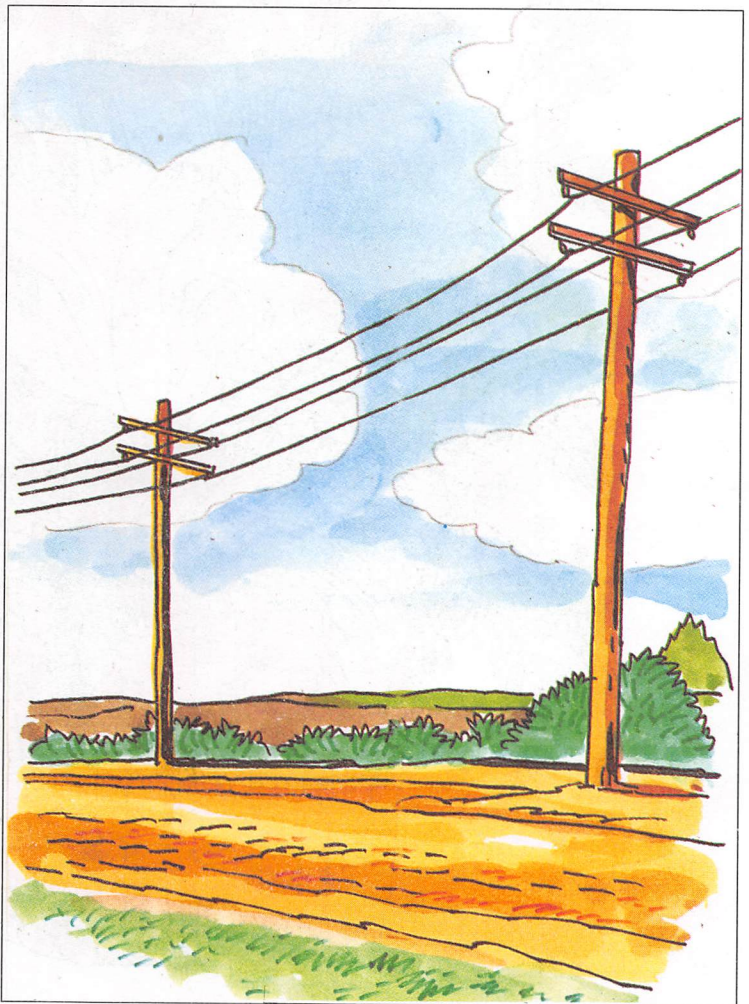
## 2. *IMAN* — TO BELIEVE

A man fixes electrical wires in his house to get light. He buys the best wire of good quality and works hard to fix all the wires, bulbs and switchboards but he does not connect his wires to the main connection. So, the electric current does not flow in his wires. He pushes the switch hard but the bulbs do not light up. What will you call such a man? A fool indeed. You will surely tell him that there will be no light in his house until electricity flows through his wires.

Our life is also like a wire. Unless the current of *Iman* or faith flows in it, there will be no light. Empty wires without a current are useless. Look at this picture. Electric current flows through the wires to spread light.

*Iman* should also flow through our life. Without *Iman*, there will be no light in our life.

Would we get light or would our fans, machines, fridges, radios, mixers, factories and televisions work if no current passed through these wires? No. In the same way, our life is useless without *Iman*. It would be like a wire without an electric current.





*Iman* simply means to believe strongly in certain things. We must believe in

**Allah,  
The Angels,  
The Revealed books  
The Prophets,  
The Day of Judgement,  
Life after death,  
and Destiny.**

If you will look again at the above list, you will notice that we can't see most of them. Only the revealed books and the prophets were seen by men. Today, of all these, we can see only the last revealed book — The Quran.

This means that we must believe fully in the unseen. We believe that there is a Creator Who created us. He has an army of angels for His service. He sent prophets and books to guide us. There will come a day, a last day when our actions will be judged by Allah.

After death, we will rise again on that last day, and we will be sent to heaven or hell forever, according to our deeds. There will be no death after death, and we will live forever. The outline plan and the programme of our life has been made by Allah in advance and it is called destiny. To believe in all these things, is *Iman*. One cannot be a Muslim without believing in all these things. This is exactly what we read in *Iman-e-Mufasssal* in the previous book.

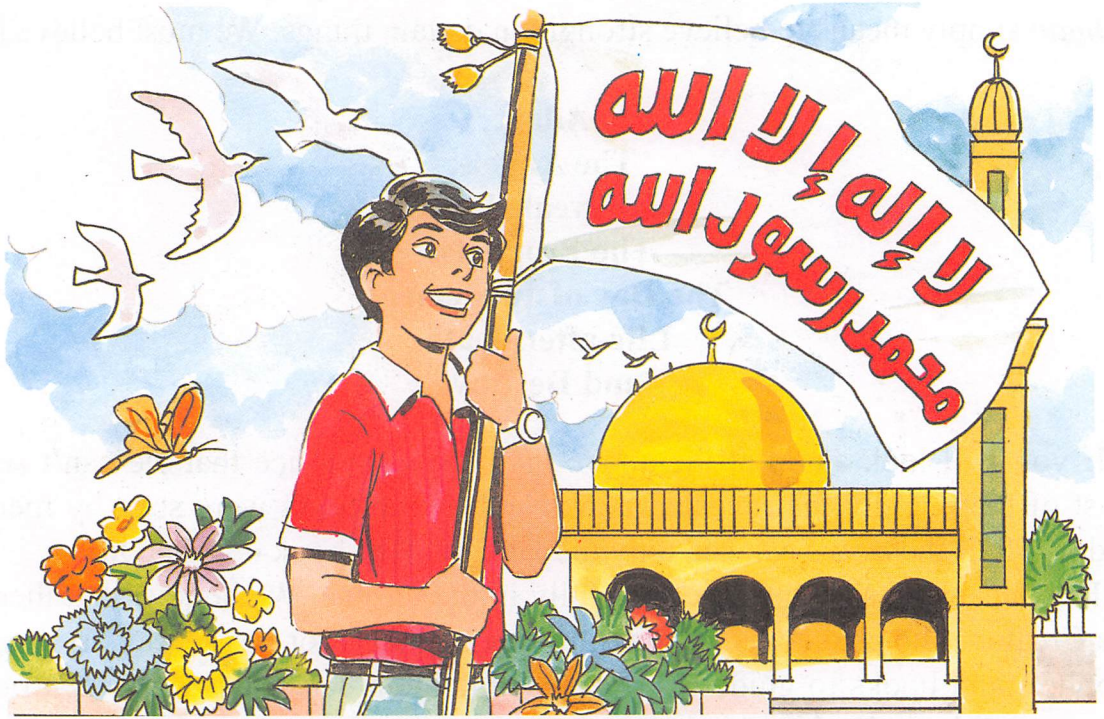
When a person believes in these things deeply, his life changes and his actions also change. He does everything from the point of view of "the next world." He knows Allah is seeing him and so his actions are clean and good.

*Iman-billah* means faith in Allah. It simply means to believe that Allah is there, that He created us and the world, that He is our Master, that He gives life and death, that He alone is All-Powerful and Great, that He is alone and there is nobody like Him. We believe that Allah is seeing us, hearing us, that He is very near us and even knows our thoughts.

This naturally means that after believing that Allah has all these qualities, we should worship Him only, fear Him only, trust Him only, obey Him only, ask help from Him only and pray to him only.

If a person tells you that he believe that Allah is his Master and is All-Powerful and nobody else is powerful and nobody else is his Master except Allah, but then that person fears others, asks help from others, bows to others, trust others in all matters and obeys others, will you not say to him, "What a fool you are! You yourself are saying that Allah is your Master and Creator and All-Powerful, and then you fear and bow to others, you ask help from others





and you trust others. It means you don't believe really that Allah is Powerful and your Master. It means you don't have *Iman* because you are worshipping others and making partners to Allah. But, this is *Shirk* or polytheism, and that's the greatest sin!"

Some people were sitting and drinking wine. They liked to drink wine. Suddenly, a man came and informed them that a verse had been just revealed to Prophet Muhammad (S.A.W.), banning all things which caused intoxication. One was holding a cup to his lips and some others had drunk some of the wine. When they heard the Quranic verse and Allah's order, the hands stopped, the cups were thrown and they all cried in one voice together. "*Intahayna Rabbana, Intahayna Rabbana*. Our Lord! We have given up. Our Lord! We have given up." They broke the cups and overturned the barrels of wine at once. Within minutes, wine flowed in the streets. These men had '*Iman*' in Allah, in the Prophet, the Quran and in *Aakhirah*, did they not?

One day, Abu Hanifa (R.A.), a famous scholar, was delivering a lecture. Somebody came and informed him that his ship carrying goods, had sunk in the sea. He said, "*Alhamdulillah*" and continued his lecture. After a few moments, someone came and told him that the news was wrong and his ship was safe. He said, "*Alhamdulillah*" and continued his lecture again. He knew that everything happened by Allah's will. So, he was not at all disturbed when he heard bad or good news about his ship. He believed in Allah and in destiny, that everything good or bad comes from Allah. Did he not have great faith?



One who has “*Iman*” and believes in Allah, His angels, books, prophets and *Aakhirah* (next world) fully is called a *Mumin*. He trusts Allah fully and is never too sad or worried by loss, and he is never too happy by good fortune.

We have only 2 ways of behaving —

1. Being patient in pain and in hard times.
2. Thanking Allah in good times — like Abu Hanifa.

Learn This:

ایمان مفصل

أَمِنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ  
خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ

## CAN YOU REMEMBER?

### 1. *What is Iman?*

*Iman* or faith means to believe deeply in Allah, His angels, His books, His prophets, Judgement Day, life after death and destiny.

### 2. *What is the meaning of faith in Allah or Iman-billah?*

Faith in Allah or *Iman-billah* means that we believe in Allah, that He alone is the Creator, our Master, All-Powerful, that He alone can give life and death, that He sees and hears everything.

This means that we should worship, fear and trust Him alone and ask help from Him alone and obey Him alone.

### 3. *What is the meaning of faith in angels?*

It means that we believe that angels exist and they serve Allah.

### 4. *What is the meaning of faith in destiny?*

Faith or belief in destiny means that we believe that all details about everything in the universe and about our life and about everything that will happen, good or bad, is written and recorded in advance by Allah.

### 5. *What will happen if we don't have Iman or faith?*

We will be like wires without current, hollow and dead, if we don't have *Iman*.

### 6. *Who is a Momin?*

A person who has a strong and deep faith or *Iman* is called a *Momin*.

### 7. *Which are the only 2 ways of behaving in good an bad times?*

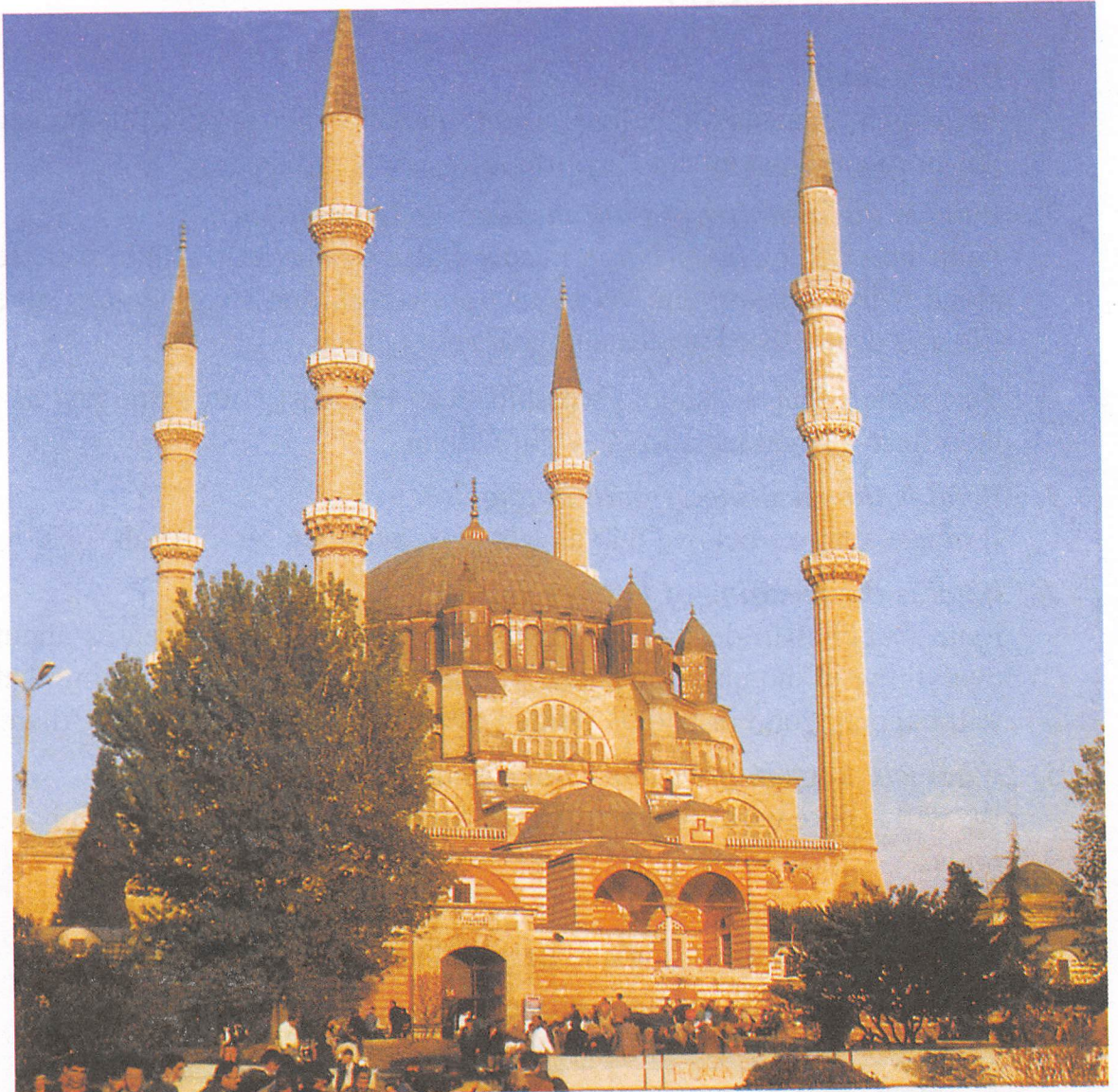
There are only 2 ways of behaving

- A. Being patient in pain and in hard times.
- B. Thanking Allah in good times.



## MORALS

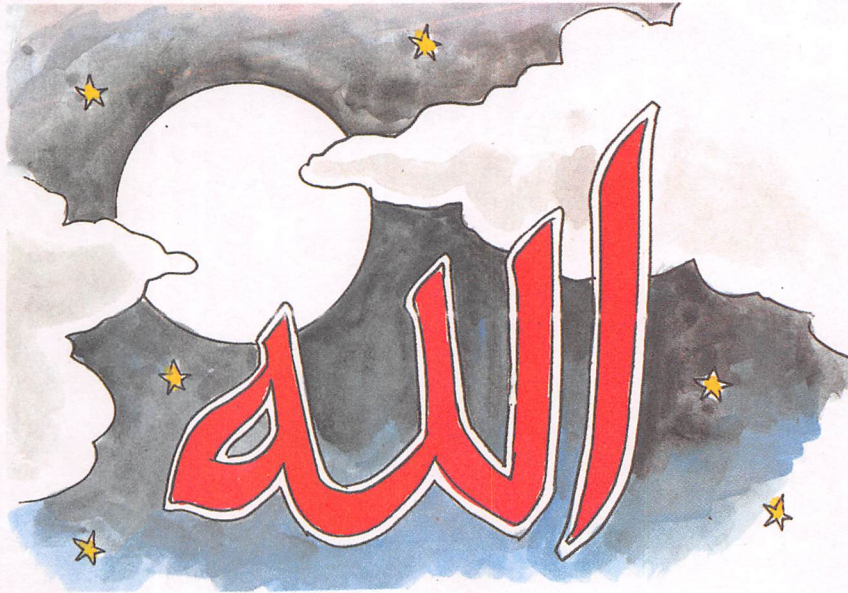
1. King Mahmud Ghazni ordered his servants to break his own priceless diamond. Nobody obeyed because nobody dared to break the king's own diamond. They feared they may be punished for breaking it. But, a servant called Ayaz stepped forward, took a hammer and broke it. The king rewarded him for his obedience. Who was right: Ayaz or the other servants?
2. Shahid is offered interest on his money. He knows interest-money is *haram* (forbidden) and does not take it. He is a poor man but he believes strongly that Allah will help him if he stays away from *haram* ways. What do you think of Shahid? Does he have *Iman*?



*A mosque in Istanbul — Turkey*



### 3. ASMA-AL-HUSANA



A person's name tells us a lot about him. Allah's names tell us a lot about our Dear Master. We cannot see Him but by His names, we know that He is very kind (*Rahman*), very very kind (*Raheem*). We also know that He is full of 'Peace and Protection' for us (*Salam*) and He is our Loving Master (*Malik*). We know that Allah loves us very much because He is loving (*Wadood*).

O yes, we know that He alone gives food because He is *Razzaq*.

There is none like Him because He is only One (*Wahid, Ahad*).

Dear children, you'll feel Allah very close to you if you think about His beautiful names.

Call out to Him silently in whispers. Talk to Him quietly, and you will love to talk to your Master. He says in the Quran:

*"And, (O Prophet) when my servants ask you about Me, (tell them) I am indeed close (to them). When a caller calls out to Me, I answer his prayer..."*  
(2-186)

So, dear children, call out to Allah and talk to HIM and learn HIS Names by heart. Our Prophet (S.A.W.) said that a person who remembers Allah's Names will enter heaven.

It is bad not to know your own best friend's names. Isn't it?

Allah's name is stamped on our very heart. Yes, Allah has signed His name on the left auricle of our heart. (See Sobota Atlas P. 60,61 and Abbot's transparent atlas of Anatomy). Here is its picture. When we make something, we put our name on it. Allah made us and He signed on us. We belong to Him. His First Name is Allah (made from *Al-Ilaha*). Let us know more about Him by His other qualities or 99 names.



فَاتَّخَذَتْهَا صِدْقًا لِلَّهِ الْعَظِيمِ  
الذِّي لَا إِلَهَ إِلَّا هُوَ

عَيْنُ	الْحَبِيبِ	الْحَبِيبِ	الْمُذَكِّرِ	الْمُخَلِّقِ	الْبَرِّكَاتِ
الْحَبِيبِ	الْبَصِطِ	الْبَصِطِ	الْمُفِطْرِ	الْبَرِّقِ	الْمُعِزِّ
الْبَرِّقِ	الْحَلِيمِ	الْعَظِيمِ	الْعَفْوِ	الشَّكْوِ	الْعَلِيِّ
الْحَبِيبِ	الْمُحِيبِ	الْوَالِئِ	الْحَكِيمِ	الْوَدُودِ	الْمُجِيدِ
الْحَبِيبِ	الْحَمِيدِ	الْمُحِصِّ	الْمُبْدِي	الْمُعِيدِ	الْمُحْيِي
الْحَمِيدِ	الْقَائِمِ	الْمُقْتَدِرِ	الْمُعْتَدِ	الْمُؤَمَّرِ	الْأَوَّلِ
الْمُؤَمَّرِ	الْمُنْتَقِمِ	الْعَفْوِ	الْبُرِّقِ	مَالِكِ	الْمَلِكِ
الْمَلِكِ	الْمَانِعِ	الضَّارِّ	الْبَلِغِ	النُّورِ	
النُّورِ	الشَّهِيدِ	الصَّبِوِ			

صَلَّى عَلَيْنَا وَرَحِمَنَا وَالْخَيْرِ



وَلَدِّ الْأَسْمَاءِ الْكَلْبِ  
رَبِّهَا الْجَبَّارِ الْحَمِيمِ  
هَبْهُنَّ

الرَّحْمَنُ	الرَّحِيمُ	الْمَلِكُ	الْقُدُّوسُ	السَّمِيعُ	الْمُبِينُ
الْمُضَوِّعُ	الْعَظِيمُ	الْقَهْمِيُّ	الْوَهَّابُ	الزَّالِقُ	الْفَرُّوقُ
الْمُذَكِّرُ	السَّمِيعُ	الْبَصِيرُ	الْحَكِيمُ	الْعَدْلُ	اللَّطِيفُ
الْكَبِيرُ	الْحَقِيقُ	الْمَقِيتُ	الْحَيُّ	الْخَلِيقُ	الْيَكِينُ
الْبَحْتُ	الْقَهْدِيُّ	الْحَقُّ	الْوَكِيلُ	الْقَوِيُّ	الْمُتَمَكِّنُ
الْمُهَيْمِنُ	الْحَمِيدُ	الْقُدُّوسُ	الْمُجِدُّ	الْوَالِدُ	الْمُؤْتَمِرُ
الْأَخِيرُ	الظَّالِمُ	الْبَطِينُ	الْوَالِيُّ	الْمُتَعَلِّمُ	الْبَارِئُ
الْمُفْلِحُ	الْأَكْمَلُ	الْمُقِيطُ	الْمُجَامِعُ	الْمُغْنِي	الْبَارِئُ
الْمُهَيْمِنُ	الْمُهَيْمِنُ	الْمُهَيْمِنُ	الْمُهَيْمِنُ	الْمُهَيْمِنُ	الْمُهَيْمِنُ

جَلَّ جَلَالُهُ وَتَقَدَّسَتْ سَمَائُهُ : وَقَرَأَ



## CAN YOU REMEMBER?

1. *Learn and write 60 names of Allah below:*

.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....

2. *Why should we know Allah's names?*

We should know Allah's names because they are His qualities (*Sifaat*) and help us to know Him better.

3. *Why should we know Allah?*

We should know Allah because He is our Master and because we will meet Him soon. We should be prepared for this meeting.

4. *Where in our body can we find Allah's name written clearly?*

On the left auricle of our heart.

5. *What is the root word of Allah?*

The word Allah comes from the root word *Al-Ilaha* or The God.

## MORALS

1. Asif is a vegetable vendor. He cheats and takes extra money from his customers. Ramzan sees this and tells Asif to fear Allah because Allah will do justice. He will take Asif's virtues and give them to the customers he has cheated. Asif is puzzled and asks why Allah will do this? Ramzan tells him that Allah is Just and one of His names is *Adil* which means Justice. Asif says, "Oh! I don't know much about Allah." Tell Asif what he should do to know more about Allah.

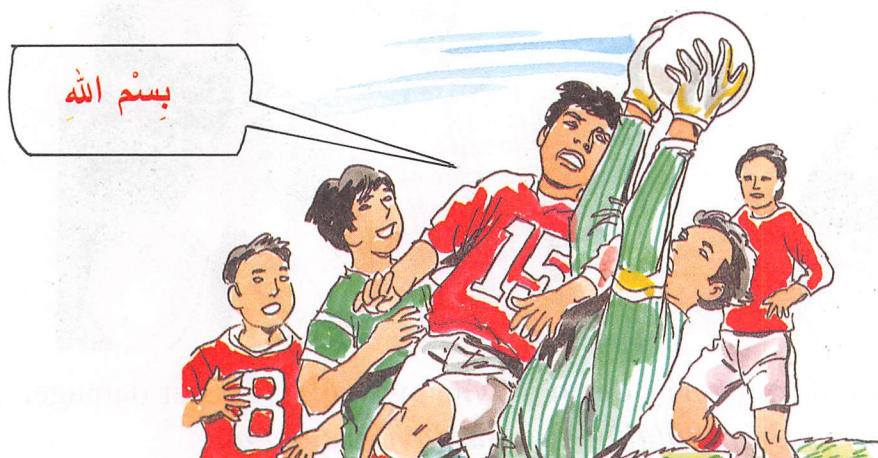




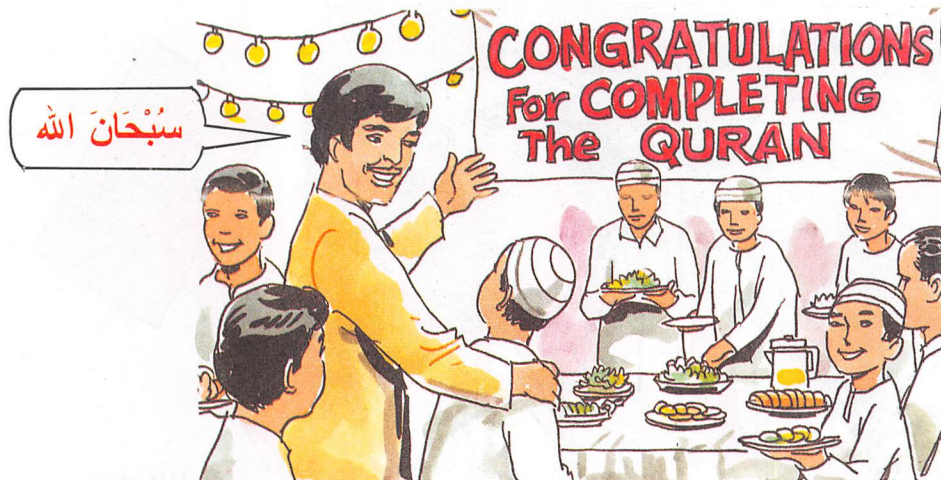
## 4. REMEMBERING ALLAH

We remember Allah in everything that we do. We remember Allah by thought, word and deed. Everything praises Allah. The atoms in our body praise Allah. The atoms around us also praise Allah. The birds, animals, winds, clouds and skies praise Allah. We too praise and remember Allah.

We say pious words to remember Allah.

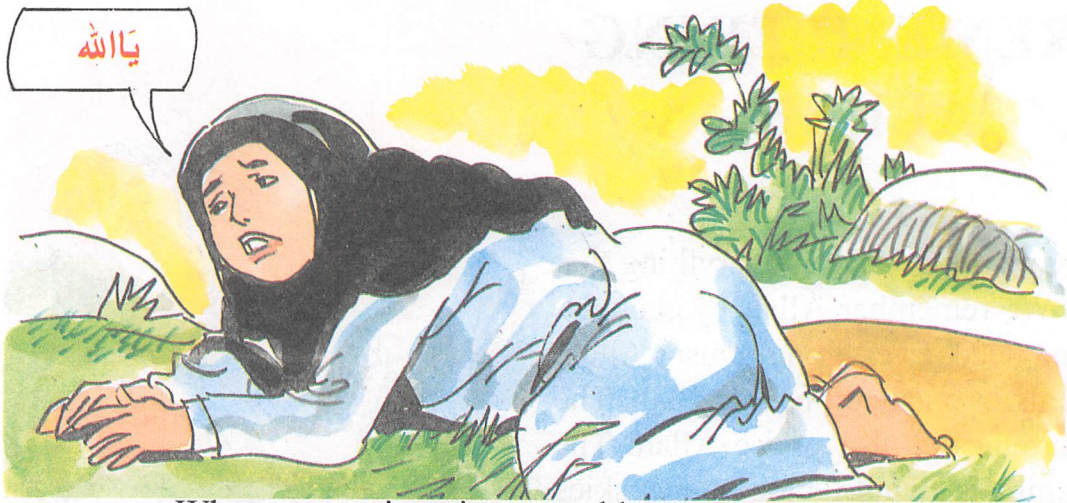


Before beginning any work, we say *Bismillah*



When we hear good news, we say *Subhanallah*





When we are in pain or trouble, we say — *Ya Allah*



When we get news of someone's death or when we suffer loss or damage, we say — *Inna-lillahi-wa-inna-ilayhi-raajioon.*



When we succeed or when we are happy we say — *Alhamdulillah or Haza-min-fadli-Rabbi*





When we praise somebody or something, we say — *Masha Allah*

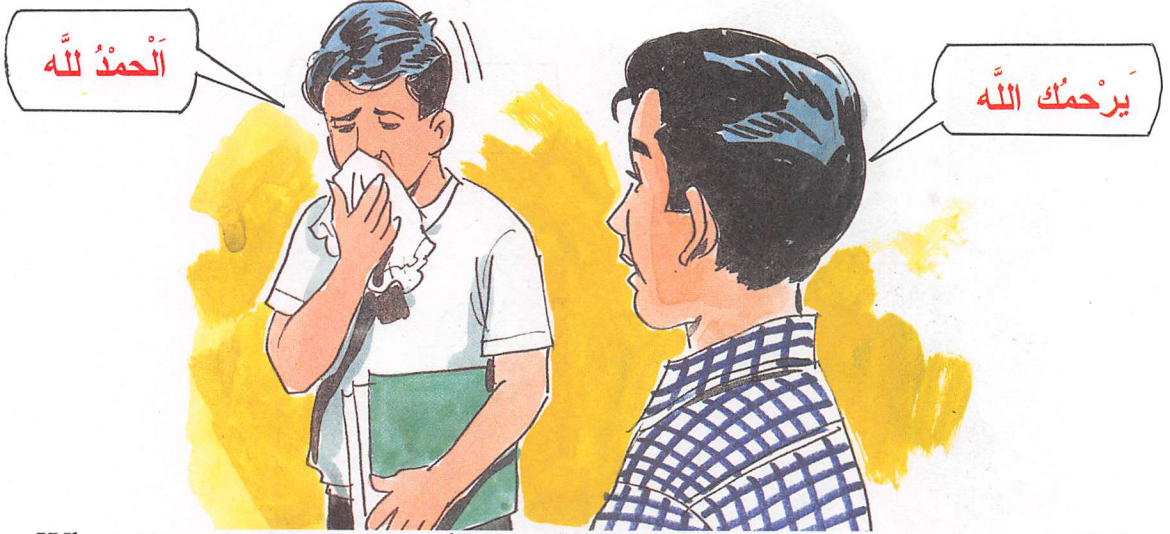


When we repent and offer *Taubah*, we say — *Astaghfirullah*

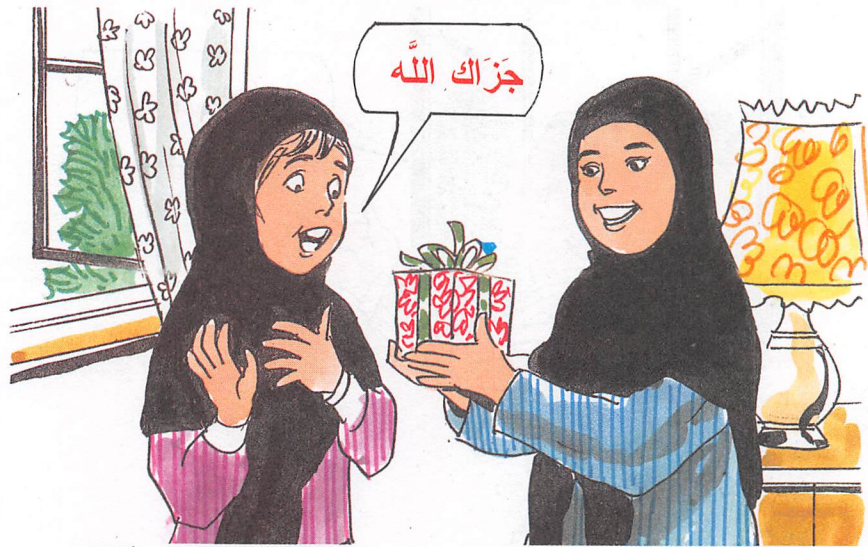


When we sneeze, we say — *Alhamdulillah*





When someone sneezes and says *Alhamdulillah*, we say *Yarhamukallah*



When we thank someone, we say — *Jazakallah*



When I greet someone, I say *Assalam-o-alaikum*





When I bid farewell, I say — *Fi-amanullah*



When I express Allah's greatness, I say — *Allahu Akbar*







When I am afraid, before sleeping or when I wish to protect myself from Satan, from evils and danger, I recite — *Ayat-ul-Kursi*



When I do 'zikr', I say —

*Subhanallah, Walhamdulillah wa-la-Ilaha-Ilallahu-Wallahu Akbar*  
**CAN YOU REMEMBER?**

1. *Why must we remember Allah in all that we do?*

We must remember Allah always because it gives us peace and joy.

2. *How do atoms inside and outside the body praise and remember Allah?*

The atoms produce a beautiful echo called the NMR (Nuclear Magnetic Resonance) and remember Allah.

**Fill in the blanks.**

1. Before beginning any work, we say \_\_\_\_\_.
2. On hearing good news, we say \_\_\_\_\_.
3. When we are in pain or trouble, we say \_\_\_\_\_.
4. When we get good news, we say \_\_\_\_\_.
5. When we get bad news or news of death or when we suffer loss or damage, we say \_\_\_\_\_.



6. When we get success or when we are happy, we say \_\_\_\_\_.
7. When we praise somebody or something, we say \_\_\_\_\_.
8. When we repent and offer *Taubah*, we say \_\_\_\_\_.
9. When we sneeze, we say \_\_\_\_\_.
10. When someone sneezes, we say \_\_\_\_\_.
11. When we thank someone, we say \_\_\_\_\_.
12. When we greet, we say \_\_\_\_\_.
13. When we answer a greeting, we say \_\_\_\_\_.
14. When we bid farewell, we say \_\_\_\_\_.
15. When we express Allah's greatness, we say \_\_\_\_\_.
16. When we want to drive away Satan and bad thoughts, we say \_\_\_\_\_.
17. When we are afraid or when we want to protect ourselves against Satan and danger and before sleeping, we say \_\_\_\_\_.
18. When we do *Zikr*, we say \_\_\_\_\_.

## MORALS

1. Chunnu never uses pious words to remember Allah by the tongue too. He says that Allah is in his mind, so there is no need to remember Him in words. Chunnu often fights, steals and even cheats in exams. His classmate Moonchi always remembers Allah in words. He never steals, never tells a lie, never cheats in games or exams. He says he cannot do a bad deed after taking Allah's name. He is always peaceful, cool, smiling and never fights. Everyone trusts him. His father sends large sums of money through him to banks and shops because he trusts Moonchi. Can you say why Moonchi's habits are different from Chunnu's habits and why everyone likes and trusts Moonchi?
2. Rahela's class begins every period with this *Kalimah* — *Subhanallah, Walhamdulillah, wala-Ilaha-illallah-wa-Allah-u-Akbar*. Sehba asks why they should waste one full minute in saying it. Rahila says, "It takes only 5 seconds to say it and we say it because our Prophet (S.A.W.) said that next to the Quran, these 4 words are the most favourite with Allah. — He (S.A.W.) also said, "The recitation of this *Kalimah* (words) is dearer to me than anything under the sun." Is Rahila right?





## 5. THE REVEALED BOOKS



The Quran says:

“To every people we sent a prophet.” Just as all nations had a prophet, all periods of time also had a revealed book. The Quran says:

“There is a book for every (period of) time.”

These books were sometimes called *Suhuf* (leaves or scrolls) and sometimes *Kutub* (books). The Quran and all the earlier books were taken from a Master-book called *Ummul-Kitab* (Mother of books) which is with Allah. The Quran, the last and final book, is the essence of that book.

There must have been many revealed books. Many people in the world today claim to have the “Word of God” and revealed books. The Parsees, the Chinese, the Hindus say that they also have the word of God. They may be right. But, just as we don’t know all the thousands of prophets, we also don’t know all the books.

The Quran mentions only the following books:

1. The *Suhuf* or *Sahifa* (Scrolls) given to Prophet Ibraheem (A.S.)
2. The *Zaboor* (Psalms) given to Prophet Dawood (A.S.)
3. The *Taurat* (Torah) given to Prophet Moosa (A.S.)



4. The *Injeel* (Gospel, Bible) given to Prophet Eesa (A.S.)

5. The *Quran* given to Prophet Muhammad (S.A.W.).

The Quran also mentions *Suhuf-ul-Ula* or The first scrolls but does not say to whom they were given. It is generally believed they were given to Prophet Nooh (A.S.).

## Changes

As reading and writing was known to only a few people in the olden days, the earlier books were changed by the priests or sometimes lost when they were hidden away or when people tried to pass them on to their children from memory.

Soon, all the original books were lost, and only changed translations remained. Now, how could the people live properly without a guiding book? So, the Quran was revealed.

Only the Quran has remained in its original, pure form. Not a word has been changed. Allah Himself took the responsibility of guarding the Quran and He said:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

***“Without doubt, we have sent down the Message (Quran) and We will surely guard it (from changes)” (15-9).***

As Muslims, it is our faith that we believe in all original revealed books but we follow only the Quran because it is the only book which is original and unchanged.

All the revealed books were sent in the language known to the people. A book sent to the Arabs was in Arabic and not in French. A book sent to ancient Indians was in Sanskrit and not in Greek so that the people could understand it well in their own language.

The Quran says:

***“We sent not a messenger except (to teach) in the language of his (own) people, in order to make (things clear to them....)” (14-4).***

Do you see that each book was revealed in the language of its people. Why? We understand something well only in our own language or in a language which we know and understand.

The Quran is the last and final revealed book of Allah in the Arabic language. It was revealed in Arabic because at that time, our Prophet (S.A.W.) lived in Arabia among the Arabs. But, the Quran is meant for all mankind for all times. So, if we want to understand it, we must either know the Arabic lan-



guage or read its translation in our own language but we see many people who read it without understanding its meaning. Reciting the Quran for the sake of *Sawab* without understanding it, gives you *Sawab* surely. But, understanding and working according to the meaning of the Quran, brings a greater *Sawab* (reward).

## Miracle

All prophets were given miracles to show the people as proof of their prophethood. Prophet Muhammad (S.A.W.) was given the greatest miracle — the Quran.

Yes, dear children, the Quran is a miracle book. There are hundreds and thousands of secrets of knowledge in it. If we understand and read it, we not only get guidance about how to live a clean life but we also get guidance about advanced knowledge which science has not yet discovered even in this Space and Computer Age.

The Quran reveals its secrets and guidance if we understand and read it. Listen to this story. A French scientist, Jack Cousteau, was an expert in studies of the oceans. He found that the waters of the Mediterranean Sea and the Atlantic Ocean were different and had different qualities and different underwater animals though both the seas appeared to meet at the narrow strait of Gibraltar. He worked hard and studied it and found that on its northern and southern banks (in Spain and Morocco), springs of sweet water flow out into the sea towards each other and crossed each other with such force that they formed a kind of water-wall that did not allow the Mediterranean Sea and the Atlantic Ocean to mix.

Then, one day he read this Quranic verse:

***“He has let free the two seas meeting together. Between them is a barrier which they do not overpass.” (Rahman - 19,20)***

Corsteau read this *ayat* in amazement because it gave information about a scientific fact which had just been discovered that the oceans were separated by barriers or walls of water.

He had been puzzled how the sweet waters and salty waters could stay separate while flowing together and how the two seas had different waters. This *ayat* informed him about it exactly. The truth of the Quran entered his heart and he became a Muslim at once.

The Arabs knew about this long back. In fact, they knew some spots in the sea around Arabia where sweet water flowed in the middle of the salty seas. They would sail out in their boats and bring home sweet, fresh water for drinking. They knew because the Quran told them about it. (*Furqan* - 53).



Dear children, would Cousteau have discovered a great scientific fact and would he have accepted Islam if he had read the Quran without understanding it? Will you understand and read the Quran to find its secret?

## **CAN YOU REMEMBER?**

**1. *What were revealed books called?***

The revealed books were called *Suhuf* (leaves) or *Kutub* (books).

**2. *From which book were all books taken?***

All revealed books were taken from a Master-book called *Ummul-Kitab* which is with Allah.

**3. *Which book is the essence or true meaning of the Ummul-Kitab?***

The Quran is the essence or true meaning of the *Ummul-Kitab*.

**4. *What is the meaning of faith in the books of Allah?***

Faith or *Iman* in the revealed books means that we believe in all revealed books.

**5. *Why do we follow only the Quran though we believe in all the books?***

We follow only the Quran and not other books because all other books are lost while the Quran alone has remained unchanged and pure.

**6. *What is the meaning of faith in the Quran?***

Faith or *Iman* in the Quran means that we believe and understand every word of the Quran and act according to it.

**7. *Why must we understand and read the Quran in a language we know?***

We can know what Allah tells us in the Quran only when we read it in the language we know or when we learn its language.

**8. *Will we get Sawab (reward) if we read the Quran without understanding, just for Tilawat or recitation?***

Yes. We will get *Sawab* if we just recite the Quran without understanding too because we do it to please Allah.

**9. *How will we get greater Sawab or reward?***

If we understand the meaning of the Quran and work according to it, we will get a greater *Sawab* or reward.

**10. *What happens when we understand and read the Quran?***

When we understand and read the Quran, the Quran reveals its secrets



of guidance and knowledge to us.

### Fill in the blanks.

1. .... was given to Prophet Ibraheem (A.S.).
2. .... was given to Prophet Dawood (A.S.).
3. .... was given to Prophet Moosa (A.S.).
4. .... was given to Prophet Eesa (A.S.).
5. .... was given to Prophet Muhammad (S.A.W.).

### MORALS

1. Athar reads 2 *ayats* everyday with translation. He has even started learning Arabic to understand the Quran. He understands it and works according to it. Wasif recites one chapter of the Quran daily but still his life does not change as nicely as Athar's life changes. One day, there is a seminar on Religion and Science in their city. Both Athar and Wasif attend it. A speaker at the seminar says that religion tells us nothing about Science, so it is useless. After his speech, Athar takes the president's permission to speak.

He then gives a lecture on how Islam has helped in developing Science. He says that the Quran informed them long back about Oxygen, about oxidation, about plants producing oxygen and burning because of it, when man had not discovered all this. Athar then recites this *ayat* of Surah Yaseen:

الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ ﴿٨٠﴾

*“The same (Allah) who produces for you fire out of the green tree from which you kindle (burn your own fires) ...” (Yaseen - 80)*

Wasif kept quiet as he could not understand the Quran. How could Athar challenge the people in the seminar on their wrong ideas?

2. Aqeel enters the room and sees Asfar blowing air from his mouth on the Quran while moving round the room. Aqeel asks him why he is doing “Phoo, Phoo”, and blowing on the Quran? Asfar tells him that doing so



will bring welfare and *Barakat* in his house. Aqeel asks Asfar why he does not do the same with his Maths book and blow on it to pass in the exams. Asfar says it is necessary to study the book and practice the sums daily to pass. What will you tell Asfar about blowing on the Quran?

3. Rehana keeps the Quran on a shelf, wipes it daily, keeps flowers on it daily and soon begins bowing before it. Which sin is Rehana committing?





## 6. SURAH-AL-QADR

Revealed in: Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the Gracious, the Merciful.

1. We have indeed revealed this (Quran) in the Night of Power.
2. And what will explain to you what the Night of Power is?
3. The Night of Power is better than a thousand months.
4. The angels and Spirit (Gibreel) come down in it by Allah's order on every errand.
5. This (might) is peace until dawn.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾

تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ

مِنْ كُلِّ أَمْرٍ ﴿٤﴾

سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ ﴿٥﴾

Dear children!

One blessed night, Prophet Muhammad (S.A.W.) was praying in the cave of *Hira* in the month of Ramadan. Angel Gibreel (A.S.) brought the first words of the Quran to him there.

That night is called *Lailatul Qadr* or the Night of Power, Honour and Destiny. This night is a most honoured night. It is better than a thousand months. This means that this night is the greatest night of all times. The event which took place in this night was better than all the events of the world. This event was the revealing of the Quran to us.

The word *Qadr* means power, honour and destiny. The Quran is an honour for us. If we follow it, it changes our destiny and takes us to heaven.

This night is peace and safety till dawn. How? The Quran, given in this Night, brings peace and safety for us always.

The angels, with Angel Gibreel (A.S.), come down with Allah's permission to do the whole year's work. On this night, Allah takes decisions for the coming year for all people and countries. He makes decisions and gives the pro-



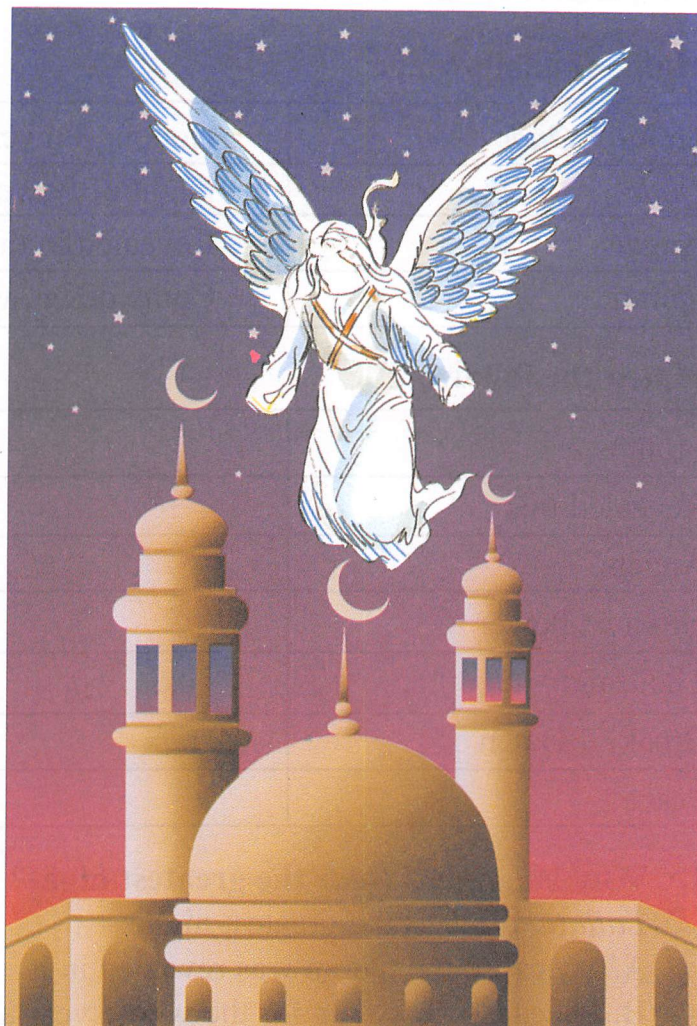
gramme for the whole year to the angels who come down and begin doing the work accordingly.

How much will a person earn, how many will die, where they will die, how much it will rain, who will go for *Haj*; the whole programme is prepared and given to the angels on this night.

Ibn Abbas (R.A.) says:

“You will see a man working in the bazaar but his name would be included in the list of those who would die that year.”

The time-table of everything to be done about a man, his accidents, illness, income, profit, loss, death, is made and given to the



angels on this night. That is why it is also called the night of destiny.

Supplications (*dua*) are accepted on this night.

The Prophet (S.A.W.) said that this night was one of the last 5 odd-number nights of Ramadan that is — the 21st, 23rd, 25th, 27th or 29th night of Ramadan.

The great blessing — the Quran the miracle book, was given to us as a favour, a guidance and an honour on this night.





## CAN YOU REMEMBER?

Match the following:

<i>Lailatul-Qadr</i>	Honour, Power, Destiny.
<i>Qadr</i>	Night of Power
Angels	Revealed in this night.
Quran	Come down with year's work.

Match the following:

Months	لَيْلَةُ الْقَدْرِ
Revealed this	أَنْزَلْنَاهُ
Angels	أَلْفَ
Night of Power	شَهْرٍ
Thousand	الْمَلَائِكَةِ
Break of Dawn	سَلَامٍ
Peace	مَطْلَعِ الْفَجْرِ

### 1. Why is *Lailatul Qadr* the greatest night?

*Lailatul Qadr* is the greatest night —

- A. because the Quran was revealed in it.
- B. because decisions for the whole year are taken by Allah and given to the angels.
- C. because supplications (*dua*) are accepted in this night.

### 2. What is the meaning of *Qadr*?

*Qadr* means power, honour and destiny.

### 3. What is the central idea of *Surah-al-Qadr*?

The central idea of *Surah-al-Qadr* is that the Quran was revealed on the Night of Power and made it the greatest night. If we live according to the Quran, it will change our destiny and lead us to heaven.

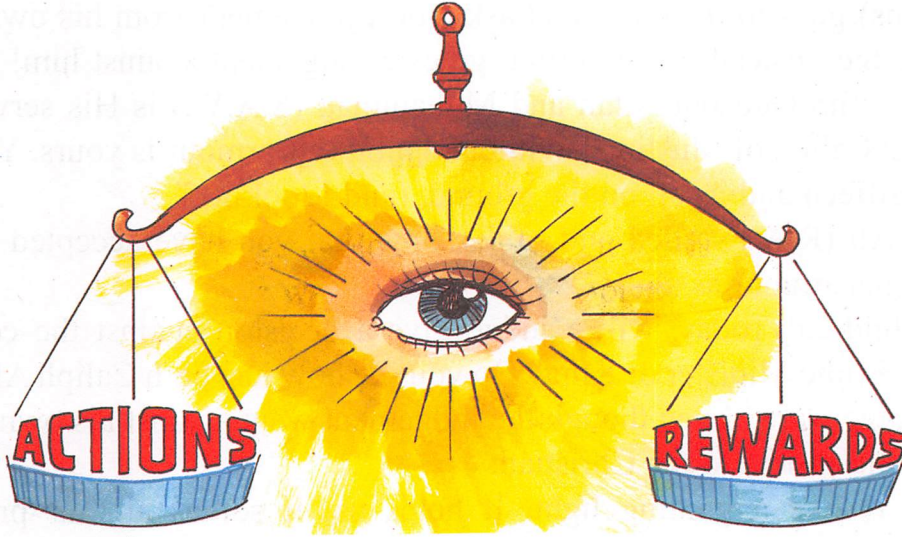
### 4. Learn *Surah-al-Qadr*.





## 7. JUSTICE

A woman, named Fatimah, was caught stealing. According to the law, a robber's hand was to be cut. This woman belonged to a rich family. Her family somehow convinced a *Sahabi* Usama bin Zaid (R.A.) to request the Prophet (S.A.W.) to spare her from the punishment.



Usama (R.A.) requested the Prophet (S.A.W.) to spare the woman. The Prophet (S.A.W.) replied, "I swear by Allah who controls my life. Even if my own daughter Fatimah (R.A.) had committed the robbery, I would have cut off her hands."

The Prophet (S.A.W.) was just. Allah always likes and loves people who are just. It is not difficult to be just once you make it a habit in your daily life.

One day, Caliph Ali (R.A.) lost his armour (a protective metallic covering for chest in battle). A Christian had stolen it. Now, Caliph Ali (R.A.) came to know about it. The matter went to the court. Both, Caliph Ali (R.A.) and the Christian were present in the court. The judge (*Qazi*) asked Caliph Ali (R.A.) about the armour. The Caliph said, "It belongs to me. I did not sell it to him. I did not gift it to him."

Now, the judge turned to the Christian and asked him about it. The man said, "This armour is mine and the Caliph is telling lies."

The judge asked the Caliph, "Do you have any proof to show that the armour is yours?"

"Now, I don't have any proof but my son Hasan is a witness."

The judge says, "Your son's testimony is not reliable as he is your son. And a son's testimony cannot be accepted for his father."

The judge now gave the judgement in favour of the Christian and



announced that he was the owner of the armour. Caliph Ali (R.A.) was smiling. He was happy that justice, freedom and fearlessness prevailed under his rule.

The Christian went off with the armour. But, he came back within seconds. His face was changed. His eyes trembled. He said, "I testify that these are the real teachings of the Prophet (S.A.W.). The *Ameer-ul-Momineen* (Caliph, head of Muslims) goes to the court and asks for a judgement from his own judge, and the judge, instead of favouring, gives a judgement against him! I testify that there is no God but Allah and Muhammad (S.A.W.) is His servant and Prophet. O Caliph of Muslims! Without doubt, this armour is yours. You were going to Siffeen and it fell on the ground, (and I took it)."

Caliph Ali (R.A.) smiled and said, "Now that you have accepted Islam, I give you this armour as a gift."

Dear children! Today, will a judge give a decision against the country's President, Prime Minister or King? Do you see how just both Caliph Ali (R.A.) and the judge were? Even though the judgement went against his own Caliph, the judge did justice to the Christian.

Justice is like a guiding light. It helps us. It solves all our problems. Whenever we are not able to decide about something, always think of justice and do what is just.

We must use our body and mind, time and energy according to Allah's wish. That is justice. We must see only good things with our eyes. If we don't, then we are not doing justice to the eyes. We must do only good work with the hands. That is justice. If we do bad work with our hands, then that is not justice to the hands. We must walk to good places only. That is justice to the feet. We must hear good things only. That is justice to the ears. We must use our tongue to say good things only and our brain to think good ideas only. We must use our energy to do good work. If we do so, we are being just to the tongue, brain, energy and our whole body. But, if we use our tongue, brain, energy, eyes, ears, hands and feet to do bad work then we are not being just but cruel to them. On the Day of Judgement, our hands and feet, our eyes and ears, our tongues and even our skin will speak and tell Allah how we used them. So will you not be just to your body, your friends and to everyone?

وَلَا تَهِنُوا وَلَا تَحْزَنُوا إِنَّمَا الْأَعْمَالُ بِقَوِّمِنِ



## CAN YOU REMEMBER?

1. *What is justice?*

Justice means to do that which is right, fair and true.

2. *Why must we be just?*

We must be just because Allah is just and loves those who are just. Justice gives everyone what he should get.

3. *Class discussion:* Using something badly is against justice.

## MORALS

1. Fazal knows that his friend Anwar has stolen his partner's pen but he does not tell the partner who has stolen the pen just because Anwar is his friend. Is Fazal just to the partner, to Anwar and to his brain?
2. Rashid fasts continuously for three months to please Allah. Is Rashid doing justice to his body?
3. Farhana stands on the desk, jumps on it and breaks it. Rehana bangs her ruler on the desk and damages it. Are they being just to the desks?
4. Faheem wastes his youth in music, parties and films. He does not study. Is Faheem doing justice to himself, his body, his brain and energy?
5. Jahangir, the famous Mughal king had fixed a huge bell outside his castle. A long rope hung from it. It was called the bell of justice. Anybody could ring it at night or day to talk to the king to get justice. Was Jahangir just?





## 8. THE *SURAHS*

The most widely read book in the world is the Quran. The word Quran means "To be read." It comes from the root word *Qaraa*. This divine book is a miracle in every way.

Allah is the Author of the Quran. Man is the subject of the book. Yes, you are the subject of the Quran. What an honour! Allah has addressed you alone.



### ***Surahs***

The Quran is not one long, continuous discussion. It is actually a collection of short lectures and speeches. The Quran is divided into 114 parts called *Surahs*. The word *Surah* comes from *Soor*. *Soor* means "Boundaries of a city." This really means that each *Surah* is complete in its meaning. It also means that the Quran's words are protected by Allah by surrounding it with the boundaries of *Surahs*.

Some *Surahs* are short and some are long. We usually find the Madinite *Surahs* to be longer and the Makkan *Surahs* shorter. The Madinite *Surahs* were revealed after the Prophet's (S.A.W.) migration to Madina. Since a complete Islamic society was set up in Madina, longer lectures and longer *Surahs* were needed to guide the people there. In Makkah, the people were just converting to Islam, so only the basic ideas of Islam were given to them in very short *Surahs*. We usually find these short, Makkan *Surahs* in the last part of the Quran.





Some *Surahs* have been named after a word taken from the *Surah*. The names of *Surahs* are not their central topics but only titles to help us recognise the *Surahs*. The names were fixed by Allah or His Prophet (S.A.W.).

Different *Surahs* have different places in the Quran. *Surah Baqarah* is the longest *Surah*. *Surah Kausar* is the shortest *Surah*. *Surah Ikhlas* is said to be equal to one-third of the Quran. (Find out why). *Surah Yaseen* is called the heart of the Quran.

Many *Surahs* begin with coded

letters like *Alif, Laam, Meem*. We should not try to go into their meaning as their meaning is not known today.

The parts of a *Surah* are called *Aayat*. The word *Aayat* means a sign, a clue, a proof. This means that the Quran is full of signs and clues of the secrets of hidden facts. It also means that the whole Quran is a proof that it is the word of Allah.

## Sections

The Quran is divided into 30 sections called *Paaras*(Juz). Each *Paara* is again divided into smaller parts called *Rukoo*. These divisions were not made by Allah or the Prophet (S.A.W.). These divisions did not exist in the times of the caliphs too. That is why they are marked in the margin and not inside the divine words. They were made much later. Why? They were made so that recitation of the Quran could become easy. The Prophet (S.A.W.) had said, “*Read the Quran in one full month.*” He did not encourage that it be completed in less than a month. Since a month has 30 days, later the people divided it into 30 parts, so that one part could be read each day.

The *Rukoo* or divisions were also made for the sake of easy reading. One *Rukoo* holds the required portion of the Quran which we need to recite in one rakat of prayer before each *Rukoo*.

Find out the names of the *Surahs* from the Quran.



## CAN YOU REMEMBER?

1. *What is the meaning of the word Quran?*

Quran means "To be read."

2. *Which book is read most in the world?*

The Quran.

3. *Who is the subject of the Quran.*

Man is the subject of the Quran.

4. *How many Surahs are there?*

114

5. *From which root words do Quran and Surah come?*

Quran comes from the root word *Qaraa* (to read). *Surah* comes from the root word *Soor* (boundary of a city).

6. *How many types of Surahs are there?*

There are two types of *Surahs* — Madinite *Surahs* and Makkan *Surahs*.

7. *Write whether the following are true or false.*

A. Makkan *Surahs* are generally long.

B. *Aayat* means a proof and a clue to a hidden fact.

C. There are 214 *Surahs*.

D. The names of the *Surahs* were fixed by Allah or the Prophet (S.A.W.).

E. The *Paara* and *Rukoo* divisions were made later for easy reading.



*Mother's love*



## 9. THE WISE BOY

One day, a boy was sitting with many elderly *Sahabah* (companions of the Prophet (S.A.W.)). They were all learned and wise. The boy was also very intelligent and learned. Suddenly, one of the *Sahabah* asked a question. Nobody knew the answer. The boy knew the answer but kept quiet.

Later, an elderly *Sahabi* asked him, "You knew the answer yet you were silent. Why?" The boy said that he respected elders and it would look very bad if he spoke something which the elderly people did not know.

The boy had great respect for his elders. Do you know who he was? He was Ali (R.A.), the young companion and cousin of our Prophet (S.A.W.). Children who are wise, always respect their elders.

Some people often cut in and interrupt when elders are speaking or they do not listen when elders are speaking. That is bad. Listen quietly and with attention when elders talk to you. Always greet them when you see them. Greet everyone early in the morning too. Serve your elders. Give them a seat to sit. Make them comfortable.

Dear children! Respect elders. Love children. Play with children. Let them play with your things. Do not fight with your small brothers and sisters. You are their only friend. Be kind to elders and children both. Do not answer back to your elders. They have more experience and knowledge because of their age. Learn from their experience and knowledge. This will benefit you.

Of all the elders, your parents deserve your respect and obedience most. If you look at your parents once with a smile, you get *Sawab* (reward) of one *Haj*. Remember their favours on you. Talk humbly to them. Do not raise your voice before them. They cared for you when you could not walk or even sit or talk. They loved you and worked hard to raise you.

One day, a young man complained to our Prophet (S.A.W.) that his father spent all his hard-earned wealth. The Prophet (S.A.W.) sent for the man's father and asked him about it.

The old father of the man said, "O Prophet of Allah! When he was small, I cared for him. When I was strong, I worked and fed him and spent all my wealth on him. Today, I am old and he is young. He does not care for me. Today I am weak and he is strong. I take a little from his wealth."

The Prophet (S.A.W.) heard the poor old man's sorry tale and wept. Then, he said to the young man, "You belong to your father. Your wealth also belongs to your father."

Dear children, you cannot go even for *Jihad* if your parents do not give you





*Helping elders*



*Respect to mother*



permission to go. Except *Shirk* or disobeying Allah, you must obey your parents in all other matters.

The Prophet (S.A.W.) said, "The father is the central door of heaven." He (S.A.W.) also said, "Heaven lies below a mother's feet."

He (S.A.W.) also said, "He is not amongst from us who is not kind to those who are younger to him and respectful to those who are older."

He (S.A.W.) also said, "If a young man honours an old man because of his age, Allah will, in turn, make that young man honoured and respected when he gets old."

Once, the Prophet (S.A.W.) said: "There is 'Barakah' or abundance in your elders." He also loved children. He called them "flowers of heaven" and said: "He who does not have mercy on children, Allah will not have mercy on him." That is why our Prophet (S.A.W.) said: "The best among you are those who are good towards their family." Will you respect your elders and parents? Will you be kind and loving to children?

## **CAN YOU REMEMBER?**

### **1. *Why should we respect elders?***

We should respect elders because they love us and have a lot of experience and knowledge because of their age.

### **2. *Why should we be kind to children?***

We should be kind to children because they love us, they are weak and need lots of love and kindness, and because Allah has given us children as an 'amaanat' or 'trust'.

### **3. *Why should we be good to elders?***

It makes Allah happy if we are good to elders. We too will be elders one day and will want others to be good to us.

## **MORALS**

1. A young man Abid is well-settled in America. He has a fine job, a beautiful house and wealth. His old mother lives in her small house in her own country. She writes to him to come back and live with her in her country. The son leaves his job and returns to live with his mother without thinking of the loss of lakhs of rupees caused by leaving the job. What do you think of Abid?
2. Rahmat's parents are old. They call him to live with them as they are alone but Rahmat does not obey them. He sends money to them regularly. When they die, he visits their empty house. His parents' friend comes and gives him a box, saying it belongs to his parents. He opens it and find all the money which he had sent his parents. What was Rahmat's mistake?



3. A young man treats his old parents badly. He gives them food in old vessels. Nobody cleans their room. Their cot is broken. Twenty years later, he himself is old. His young son treats him so badly that he leaves his house and stays in his old, dead parents' room. Lying in their broken cot, he suddenly sees some old vessels in a corner and recognises them. He had sent food to his parents in those vessels. What will you tell him?
4. Jaseem keeps speaking just the opposite of whatever his mother is speaking. His mother tells another lady, "That shop does not have sugar since 2 days." Jaseem says, "It does have." She says, "Do not go by that road. Its dangerous."

Jaseem says, "No. It's not. It's safe now."

Tell Jaseem what he should do.



*Women praying in Phillippines*



## 10. THE LADY OF UHAD



The battle was in full swing. Soldiers fought and fell. A woman carrying a water-skin on her back moved silently giving water to the soldiers. She was a brave woman called Nasiba, daughter of Kaab.

It was the battle of Uhad. The Muslims won at first, but later some of them became careless and left their position. So, the enemy attacked again. The Muslim soldiers ran helter skelter, leaving the Prophet (S.A.W.) alone in the battlefield. The Prophet (S.A.W.) called out to them, *“Come back. I am the Prophet who never lies.”*

Nasiba threw down the water bag, picked a sword and rushed to protect the Prophet (S.A.W.). The enemy saw that the Prophet (S.A.W.) was alone and ran towards him but Nasiba fought left and right, inflicting heavy blows on the enemy. She did not allow anyone to reach the Prophet (S.A.W.) and fought like a lioness. Suddenly, an enemy soldier struck her shoulder heavily with a sword.

Her shoulder was almost cut-off but she went on fighting. By that time, the Muslims had taken the field again and fought off the enemy. Nasiba was wounded and injured all over her body, bleeding badly but she lived. Though her own son lay injured, she first tied a bandage on the Prophet’s (S.A.W.) wound.



Do you see how brave Nasiba was? She loved Islam, she loved the Prophet (S.A.W.) and she did not lose the chance to serve Islam in any way. She was not afraid of death because she knew that she had to die only once, and if she died for the sake of Allah, she would be a martyr and would go straight to heaven. Nasiba was better known as *Umme-Ammara*. The Prophet (S.A.W.) said that in Uhad, whenever he looked left and right, he saw *Umme-Ammara-Nasiba*. The Prophet (S.A.W.) smiled and remembered her bravery even later. Because of her bravery in the battle of Uhad, she is also called the “Lady of Uhad.”

Allah loves brave people who work bravely to spread goodness all around. Are you brave like Nasiba? Nasiba continued to work for the sake of Islam all her life.



## CAN YOU REMEMBER?

1. *Why must we not be afraid of death?*

We must not be afraid of death because a good person who dies while working to spread goodness for the sake of Allah, goes to heaven.

2. *Who is a brave person?*

A brave person is one who is never afraid of fighting evils and spreading goodness in every possible way.



## MORALS

1. Shehzad is a doctor. He lives in a remote village. One day, some people come to him and ask him to visit their village to treat the sick people there. Shehzad knows that the road leading to that village is dangerous but still he goes with the people, picking his gun. Is Shehzad brave?



*Mazar-e-Sharif, Afghanistan*



## 11. TAHARAH



One day, Prophet Muhammad (S.A.W.) got up to do ablution (*Wudu*). The water for ablution was just a few steps away. But, the Prophet (S.A.W.) first did *Tayammum* or dry ablution. The *Sahabah* asked him the reason for doing *Tayammum* when water was just near at hand. He replied that perhaps he could die while reaching the water. So, he did *Tayammum* because he wanted to remain pure.

Dear children! Our Prophet (S.A.W.) liked cleanliness and purity very much. He (S.A.W.) said:

“Purification or *Taharah* is half the faith”.

The Quran says: “Allah likes those people who like to keep themselves pure.”

There are two kinds of impurity: Visible impurity or *Najasat Haqiqi* and invisible impurity or *Najasat Hukmiyah*.

Visible impurity is that which can be seen. For example, human and animal urine and stool, animal or human blood, sweat and saliva of unclean animals like the dog, blood, liquid or pus of wounds, vomit, meat which is not slaughtered in a *halal* way, meat of an animal which has died a natural death (without slaughtering), milk of an unlawful animal, pig and all its products, wine and all intoxicating things, snake-skin, a dead person’s saliva, unclean water in which saliva or excreta of an animal or human has fallen.



Purification can be done in 5 ways:

1. Washing thrice with water.
2. Drying in the sun.
3. Burning in fire.
4. Rubbing with dry earth.
5. Boiling.

This does not mean that anything can be cleaned by any method. Our common sense and scientific sense tells us that different things can be purified in different ways.



Non-porous objects which are solid and do not have pores can be wiped with a wet cloth and cleaned by rubbing with earth. For example, non-porous dishes, metallic things like knives, ornaments of gold or silver and brass or copper vessels can be rubbed with dry mud (instead of soap) and washed.

But, porous objects which have pores and can absorb a liquid, must be washed well thrice with water and there should be a gap or interval between each washing so that water stops dripping after you wring it. For example, porous dishes of mud, stone or wood, corn or cloth.

If a thing is so heavy, for example a carpet and cannot be lifted and washed with water, then pour water over the whole unclean area of the carpet and wipe it with a wet cloth. Now, allow it to dry. Do this, three times, letting it dry each time. The impurity will evaporate with the dried water.

*Henna* or a dye, if applied on the body, will be cleaned by washing thrice, even if the colour does not go off.

There are things which can be cleaned and purified by burning in fire for example, an impure oven, metal objects, knives, vessels and tongs and orna-





ments.

Some things can be purified just by letting them dry in the sun: For example, unclean earth, stone, brick, loose piece of earth, branch, tree, grass or plants.

If some liquids like honey, oil, ghee or syrup have become unclean, mix it with an equal quantity of water and boil it until all the water has evaporated. This must be repeated thrice to purify the liquid.

If a solid or semi-solid eatable like, kneaded flour (dough) or frozen ghee or soap is made unclean, only the unclean part should be cut away and thrown. The clean part can be used.

We must remember that some blood-sucking insects like mosquitoes leave blood on our body if killed. That blood does not make us unclean. Similarly, people think that the left-over food or drink of another person is unclean but it is not. But, a woman is not allowed to eat or drink the left-over of other strangers (*Ghayr-Mahram men*). Again, the sweat of a human is not impure. The saliva of a dog is impure but not its body. So, there is no need to take a bath if a dog touches you but you must be sure that the dog's body is not covered with saliva or any other impurity. If a dog soils a vessel with saliva, it can be cleaned by washing thrice and rubbing with dry mud.

## Water

Only clean, running water should be used for washing. Which water is pure?



Rain-water, clean running water, water of river, sea, pump, spring, fountain, well, dew and melted snow, is pure.

Water in which a human hand is put or a cat has drunk from it, is also pure but not as pure as the waters mentioned before. Such water can be used for purification. However, unclean or doubtful water must not be used for purification of a body or object.

### **Which water is impure?**

Used water which someone or you yourself have used once. Such used water can be called clean but not pure. Water in which a dead animal or human, blood, urine, stool, pus, vomit or saliva of unlawful animals has fallen, is impure.

Water which has changed colour, smell and taste, is stagnant and impure. Usually standing water or water mixed with impurities is generally not pure. All running water is not pure. Sometimes, you see running water in a river or canal which is dirty, dark and smelling. If running water's colour, taste and smell changes, it is also impure because, obviously, you can guess that it is being mixed with impurities some where on the way. Even well-water, in which a dead or an impure thing has fallen, becomes impure and must be cleaned by removing the well-water.

However, if the impurity is very less, like hair, nails, excreta of birds or dead water-animals like fish or animals and men falling in and brought out alive, then the well water is not unclean.

Water from which lawful animals and birds like cattle, parrots, pigeons, doves, sheep, goats or horses drink, is pure.

But, water from which unlawful (haram) animals like a cat, mouse, dog, pig, snake or some lawful animals and birds like the chicken drink, is impure.

Impure water must not be used for purification, ablution or bathing.

In the rainy season, if muddy water splashes on your feet or dress, it does not make you impure but you should wash the soiled part. Similarly, if a child or animal's urine falls on you, you do not become impure. You should only wash the soiled parts of the body and clean well, repeatedly. There is no need to take a bath.

### **Invisible Impurity**

The second type of impurity is invisible impurity which we cannot see. For example, passing of wind, passing urine or stool, blood or pus coming out of any part of the body, vomiting and dozing off while resting against a support (which breaks *wudu*).

This unseen impurity can be removed by ablution or *Wudu* or by *Tayammum*





if there is no water or if touching water is harmful or painful to a person. A bath or *ghusl* must be taken for a major impurity.

## CAN YOU REMEMBER?

**1. Give one hadees about purification?**

*Hadees:* Purification is half the faith.

**2. Which are the two types of impurities?**

The two types of impurities are visible and invisible impurities

**3. Write V or I for 'visible' or 'invisible' impurity against the following:**

Urine ( ), stool ( ), passing wind ( ), passing urine or stool ( ), vomiting ( ), bleeding ( ), pus ( ), coming out of pus ( ), dead meat ( ).

**4. How will you purify the following objects? Fill them in the right column below:**

A heavy carpet, applied *henna* or dye on hands, non-porous metal dish, porous clay pot, knives, gold, silver ornaments, non-porous copper or metal vessels, plates, a sponge, oven, tongs, stone brick, branch, tree, grass, plant, earth, ghee, honey, oil.



<b>Washing 3 times: with water:</b>	<b>Drying in the sun :</b>
<b>Burning in fire:</b>	<b>Boiling:</b>
<b>Rubbing with dry mud:</b>	

**5. How can unseen or invisible impurities be removed?**

Unseen impurities can be removed by doing ablution or *Tayammum* or by bathing.

**MORALS**

1. Farzana misses her *salat* because her baby urinated on her dress, and she thinks she is fully impure and will have to take a bath. Tell her what to do.
2. Khalid leaves half a plate of pudding. Saabir eats it. Asif says its not correct to eat left-over food or drink someone's left-over water.  
Who is right — Saabir or Asif?
3. A dog touches Anwar's pant. He rushes off to take a bath. Is he right?
4. Ayat is a sweet girl of 13. She reaches the school, dripping wet in the pouring rain. Her dress is spoiled by slushy water on the road. She just wipes her dress and pours water over it and offers *Zuhr salat*. Is she right?
5. Zahida's brother vomitted on her scarf. She dipped her scarf 3 times in water quickly. Abida washes her frock. She washes it once in water. Then, she wrings it and lets the water drip off fully. Then, she washes it a second time, wrings it and waits for the water to drip off. She repeats it a third time and then hangs her frock on the line. Who has washed her clothes properly — Zahida or Abida?



6. The maid washes the vessels and plates with dry mud. Manzar does not understand how mud can clean and purify the vessels. He tells Tariq that Science has not proved this. Tariq tells him, “Science has yet to prove and learn many new things. Dry earth is exposed to the sun’s heat all the time. Sun’s heat kills its germs and cleans it.” Who is right — Manzar or Tariq?



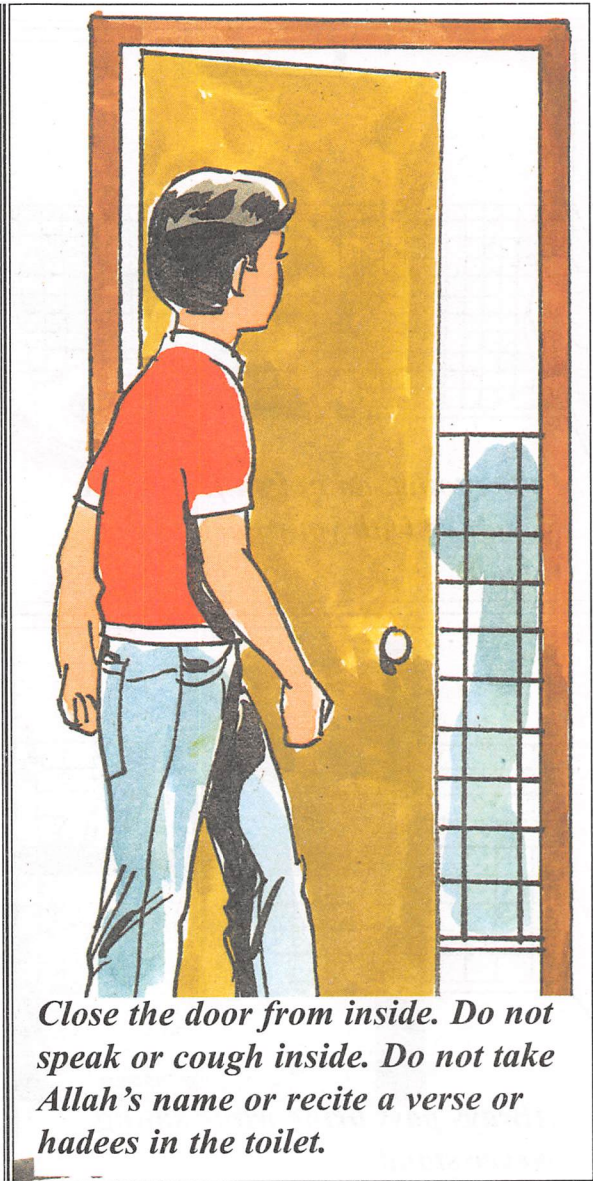
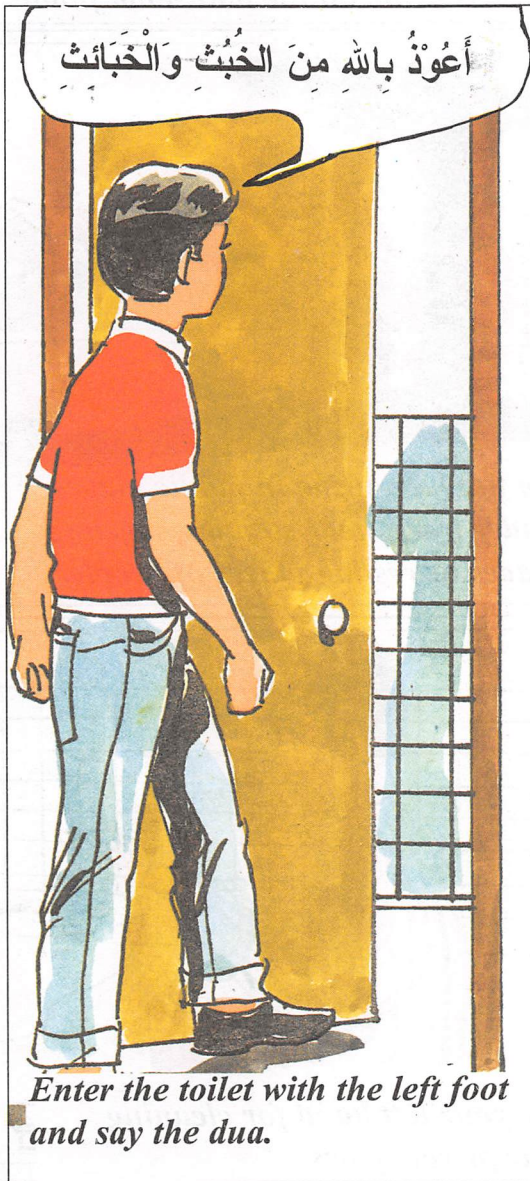


## 12. ISTINJA

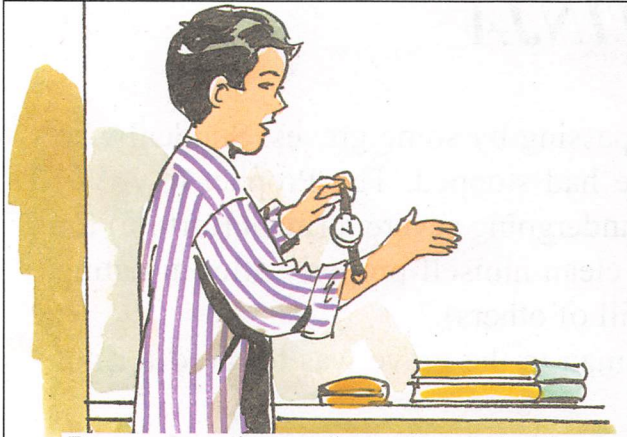
One day, our Prophet (S.A.W.) was passing by some graves. Suddenly, he stopped. The others asked him why he had stopped. The Prophet (S.A.W.) said, "The two persons buried here are undergoing severe torment (torture) for small negligence. One of them did not clean himself properly after urinating and the other did back-biting. (Talking ill of others)."

Dear children! Do you see how one man in the grave was tortured for not cleaning well after easing himself?

Cleaning the private parts after easing yourself, is called *Istinja*. There are certain rules of the toilet.



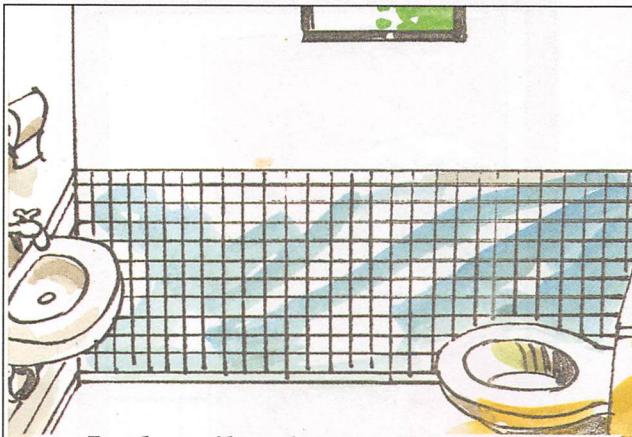




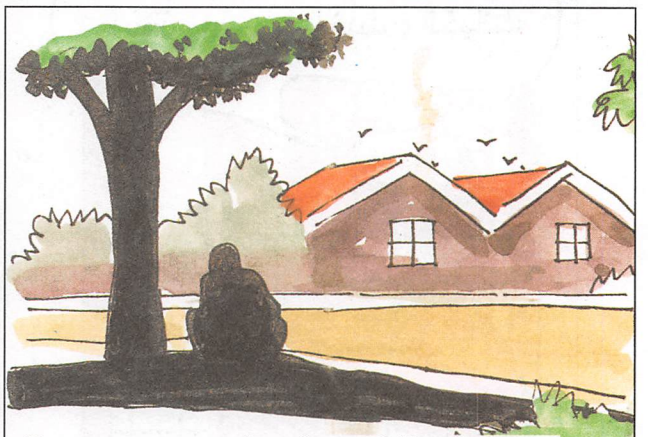
*Remove a ring, a bracelet or locket bearing Allah's name or Quranic verse before going into the toilet.*



*Always wear slippers in the toilet. Use the proper place for easing. Do not pass urine on the bathroom floor.*



*In the toilet, do not sit facing the Kabah or with your back to the Kabah.*



*Do not pass urine in public places, under trees, near streams, meeting places or resting places of people.*

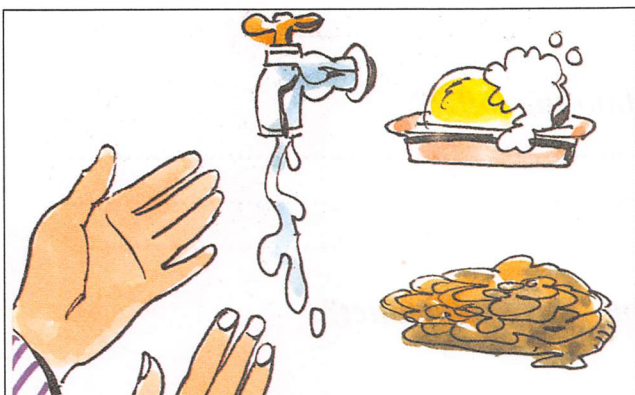


*Always pass urine while sitting. Never stand.*

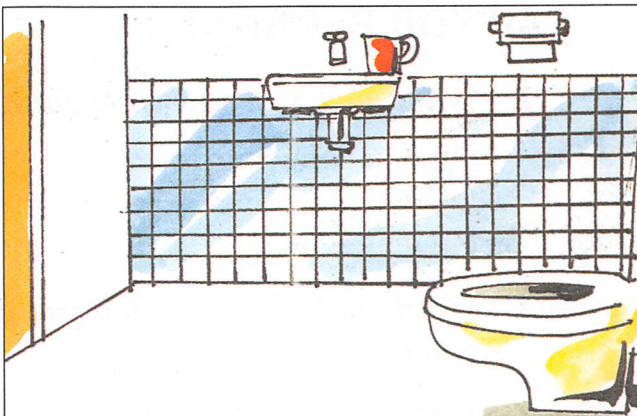


*Use your left hand for cleaning your private parts.*





*Always clean yourself with water after easing. Soap or clean mud can be used with water to clean yourself. Just tissue paper is not enough for cleaning.*



*Never urinate on a hard surface or hole in the mud. Urinate in a soft place.*



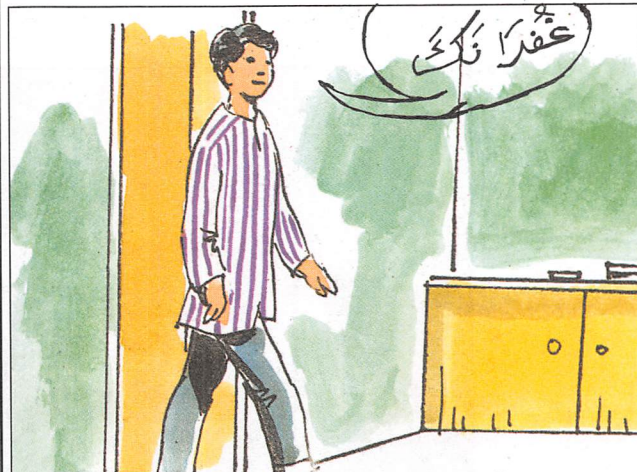
*Flush the toilet after using it.*



*Wash your hands with soap and water.*



*Do not remove all the clothes completely, unless you have a good reason.*



*Step out with your right foot first and say — Ghufranaka.*



## CAN YOU REMEMBER?

1. *What must you say while going into the toilet?*

.....  
.....  
.....

2. *What must you say when you come out of the toilet?*  
*Ghufranaka.*

3. *With which foot must you go into the toilet?*  
The left foot.

4. *With which foot must you step out of the toilet?*  
The right foot.

5. *Cleaning your private parts after easing, is called .....*

## MORALS

1. Amjad sees Mohtashim passing urine while standing. Without using water, Mohtashim, rushes out to play. Amjad tells him to sit and pass urine and to wash himself with water. Mohtashim does not listen to him but continues this bad habit. After some time, Mohtashim gets a terrible skin disease. Can you say why?
2. On a picnic day, Sajid goes behind a bush to ease himself. He takes water with him. He sees the direction and sits in such a way that he neither has his face nor back towards the Kabah. Is Sajid a clean boy?



*Modern Sharjah, UAE*



## 13. GHUSL



The Muslim army returned victorious to Madina. The soldiers were tired, dusty and dirty after a long journey back home but they were happy. They were dying to see the Prophet (S.A.W.). So, they rushed off straight to the *Masjid Nabwi* to the Prophet (S.A.W.).

But, the commander did not go at once. He first went to his room, took a bath, changed his dress, combed his hair and then, fresh and clean, he went to meet the Prophet (S.A.W.). The Prophet (S.A.W.) was happy to see him looking so fresh and clean.

How important it is to be clean! The best way to purify yourself is by a bath. Washing the whole body in the right manner is called *Ghusl*.

1. Wash your hands upto the wrist first.
2. Then, wash your private parts fully.
3. Now, say *Bismillah* and do ablution or *Wudu*.
4. After *Wudu*, pour water over the head. Then, pour water on the right shoulder and then on the left. Then, wash the whole body well with or without soap. No part must remain dry.
5. Wash your body with water two more times again.
6. At the end, wash your feet and wear the dress.

If any part of the body remains dry, *Ghusl* will not be complete. You must see that water reaches every part of the body, in the ears, mouth, nostrils and roots of hair. You must sit and take a bath. But, men can stand and take a bath. It is better to wear a lower cloth and not be fully naked while bathing. We should not face the Kabah, talk or sing while taking a bath. We should always take a *Ghusl* in a clean place and not where you pass urine. This means that the bathroom and the toilet must be separate. Leave the bathroom clean after



the bath. If you are wearing a tight ring, remove or move it from side to side to allow water to reach the skin below it. At the end, while pouring water finally during a bath, quietly recite *Kalimah Shahadah* in your heart. Always use clean, running water for *Ghusl*.

### When to take a *Ghusl*?

It is a compulsory to take a *Ghusl* to remove a major impurity and to become pure.

It is *Sunnah* to take a *Ghusl* on Fridays and Eid days before the *Salatul-Jumah* and *Eid-salat*.

It is good and desirable to have a *Ghusl* on the following occasions:

1. After returning from a journey.
2. After offering *Taubah* and repenting for sins.
3. On entering the holy places of Makkah and Madina.
4. On accepting Islam.
5. After washing a dead person.
6. For going out for a function.
7. When regaining alertness and normal senses after madness and intoxication.
8. On wearing a new dress.

Of course, you can have a *Ghusl* whenever you feel sticky, muddy, are sweating or when you feel like it, to refresh and clean yourself. Putting Neem leaves in hot, bath water and using a good soap and scrubber, is very refreshing.

### CAN YOU REMEMBER?

#### *Fill in the blanks*

1. If any part of the body remains \_\_\_\_\_ the *Ghusl* will not be complete.
2. We must recite \_\_\_\_\_ silently while pouring water finally over the body.
3. It is *Sunnat* to have a *Ghusl* on \_\_\_\_\_ and \_\_\_\_\_ before \_\_\_\_\_ and \_\_\_\_\_.
4. Washing the whole body in the right manner is called \_\_\_\_\_.

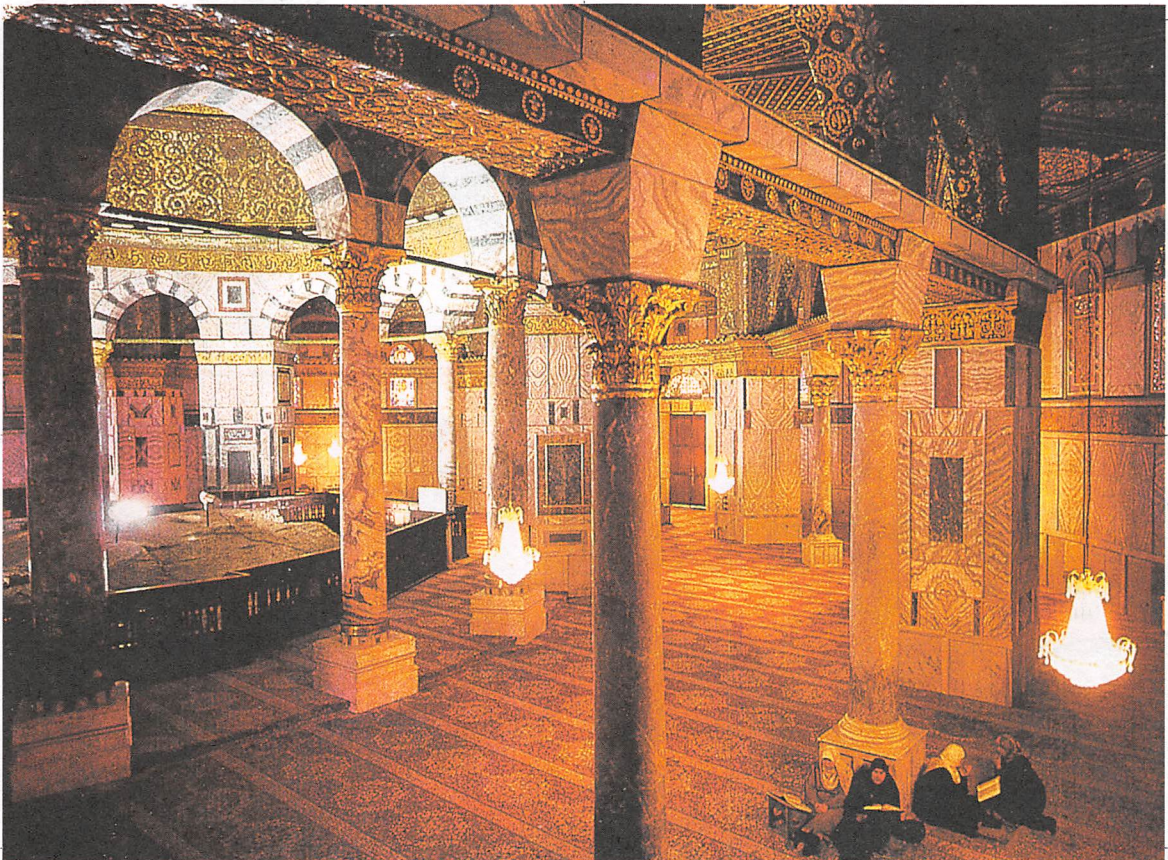


Mark 'true' or 'false.'

1. Soap is not necessary in a *Ghusl*.
2. The water must not reach the hair-roots in *Ghusl*.
3. It is better to cover your private parts while bathing.
4. We can face the Kabah during *Ghusl*.
5. Women must sit and have *Ghusl*.
6. We can shout, talk, sing and discuss things during *Ghusl*.
7. We can take *Ghusl* with standing, impure water.
8. If a ring is tight, we must remove it or move it round, side to side during *Ghusl*.

## MORALS

1. Faisal takes a bath in a tub, lying in soap water for half an hour. Then, he jumps out takes a shower and dresses himself. Is he right? Can he be pure by such a bath?
2. Khurram needs to take a *Ghusl*. He jumps in and out of a swimming pool and walks away. Has he taken a *Ghusl* or just dipped into water?

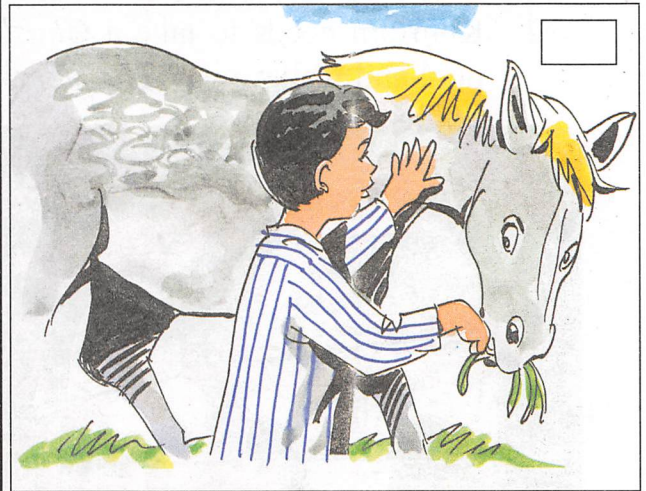
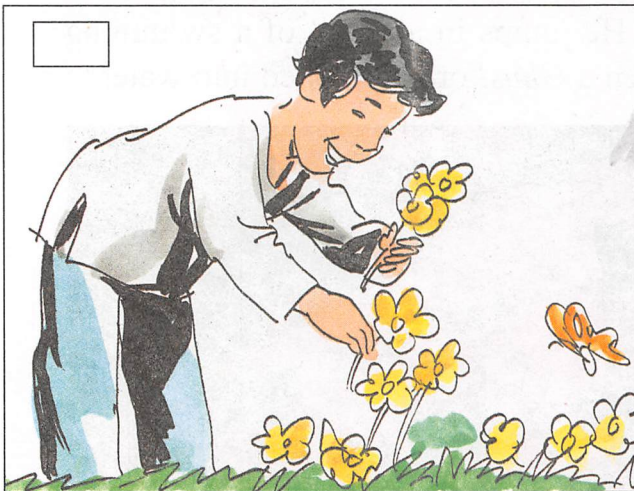
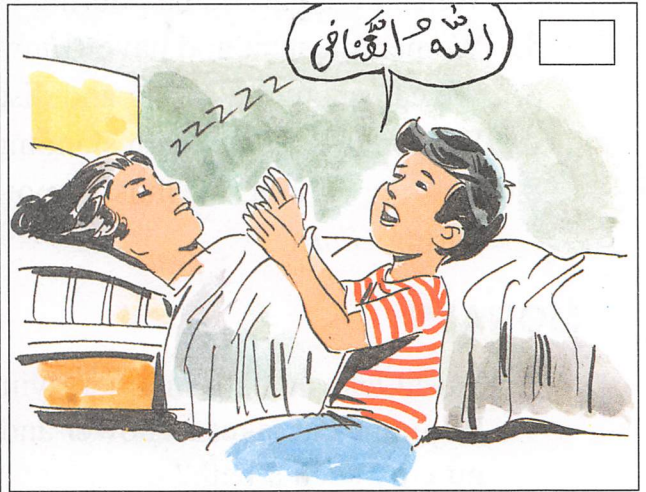
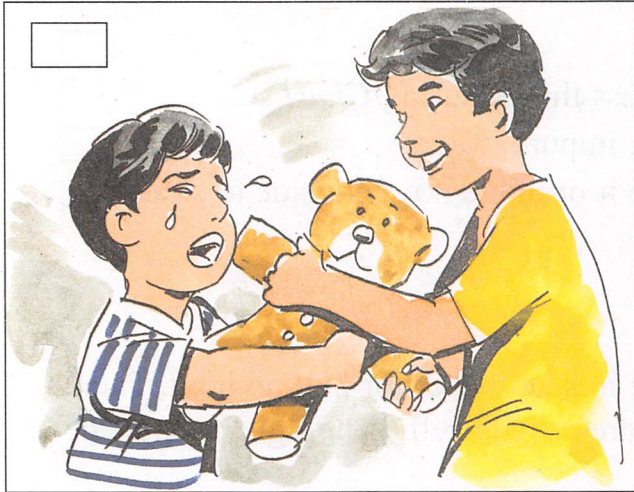


*Interior of Masjid-e-Aqsa, Palestine*

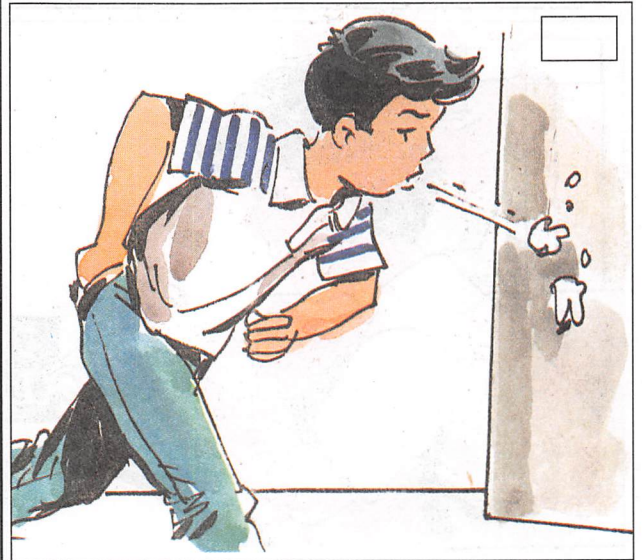
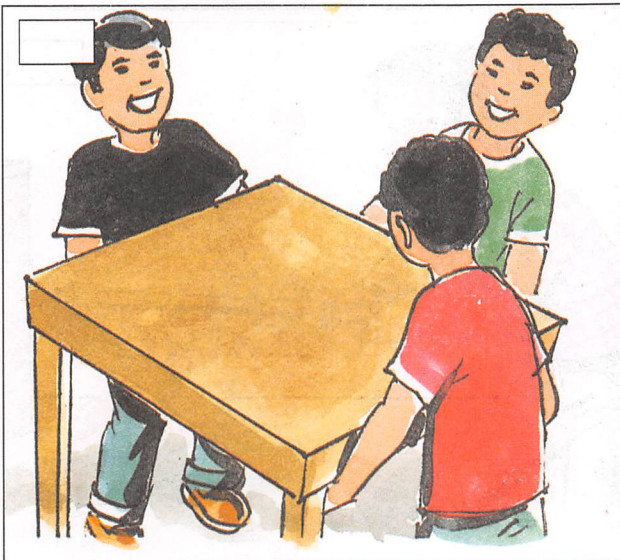
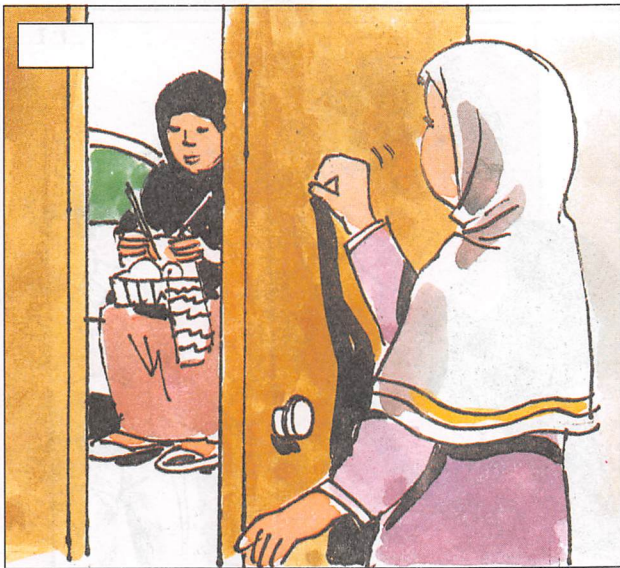
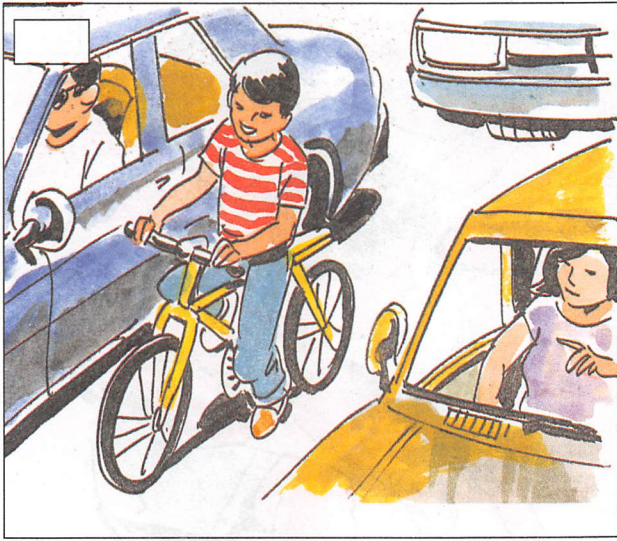


# 14. MANNERS

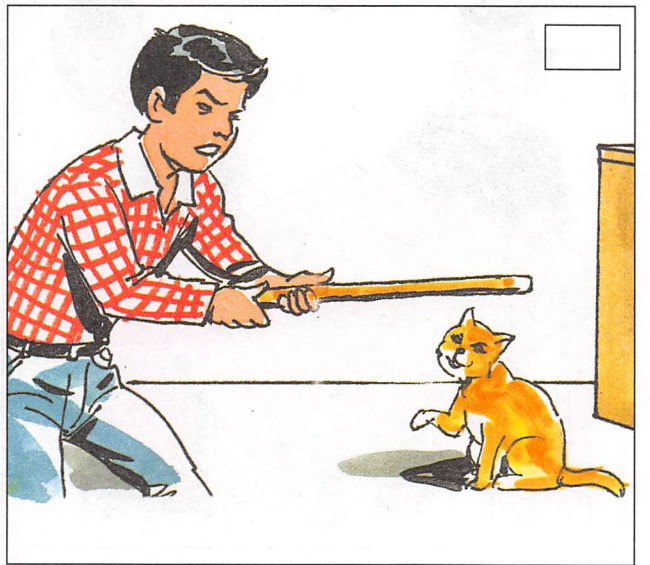
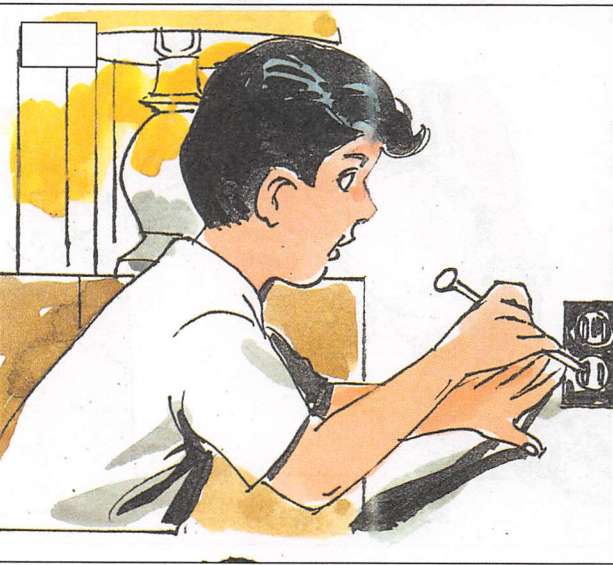
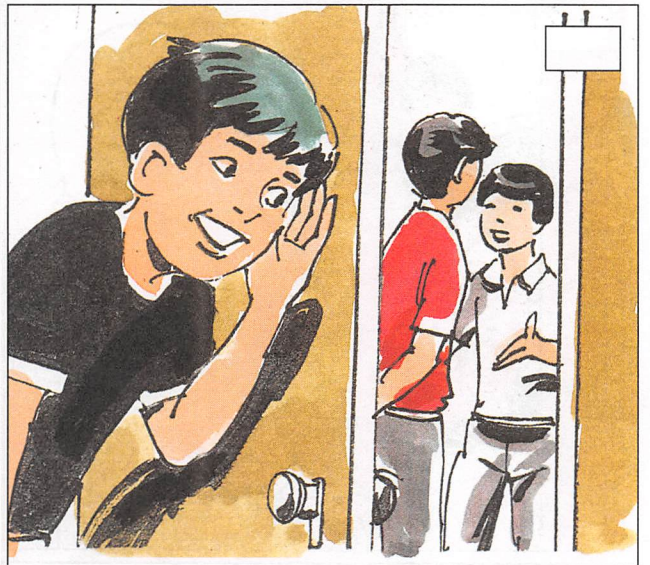
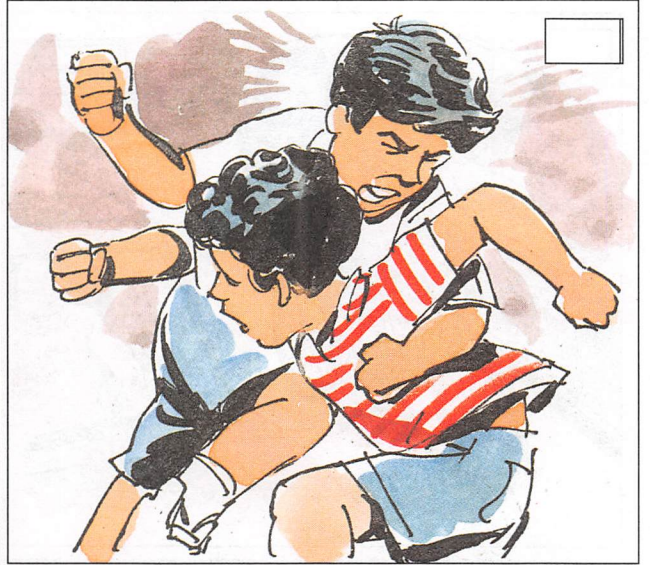
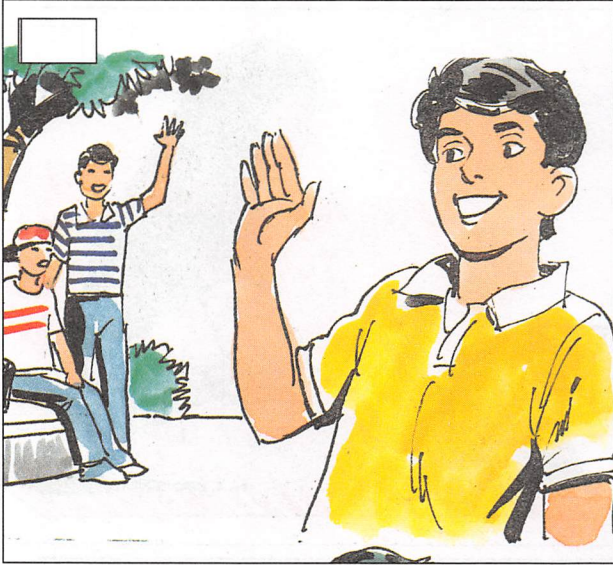
A person is liked for his good manners. Good manners mean behaving well. Bad manners mean behaving badly. Put ( ✓ ) or ( ✗ ) on each picture













## 15. THE SECRETS OF *WUDU*



How often do you see a person doing ablution in a hurry, splashing water on face and arms and running off? If only he knew the benefits of *wudu*, he would never hurry in doing ablution.

One day, Ummul Mumineen Ayesha (R.A.) saw a relative doing *wudu* in a hurry. She said that those parts which remain dry (during *wudu*) will burn in (hell) fire.

By now, you must have understood how important purification is. It is different from cleanliness. If you wash your face 10 times with soap, you are clean but not pure. Only *wudu* makes you pure.

*Wudu* is important because you cannot offer *salat* without it.

Have you seen people with shining faces and beautiful skin, cool and peaceful? The secret of their beauty is their habit of *wudu*.

Yes, their faces shine in this world and also in the next.

On the Day of Judgement, our Prophet (S.A.W.) will spot us, his people, by the shining faces, hands and feet, shining because of *wudu*.



Yes, dear children, there are many benefits of *wudu*. It washes away our sins, and opens the doors of heaven for us. How?

Our Prophet (S.A.W.) said: "The one who does *wudu* in the prescribed way and then recites the Kalimah, '*Ash-haduallah-ilaha-ill-Allahu-waash-hadu-anna-Muhammad-an-abduhu-wa rasooluho*' will have all the 8 doors of heaven opened for him, so that he may enter through any door he likes."

The Prophet (S.A.W.) also said:

"He who does *wudu* well, all his minor sins are washed away and all his limbs shed their sins and he has his ranks raised in the Hereafter."

There are still more benefits of *wudu*. The Prophet (S.A.W.) advised that a person who is angry should do *wudu*. When we are angry our nerves and veins become tense, hard and tight. When we pass water on them by *wudu*, they relax and soften, the body-temperature goes down because of water and we cool down. So, *wudu* keeps a person cool.

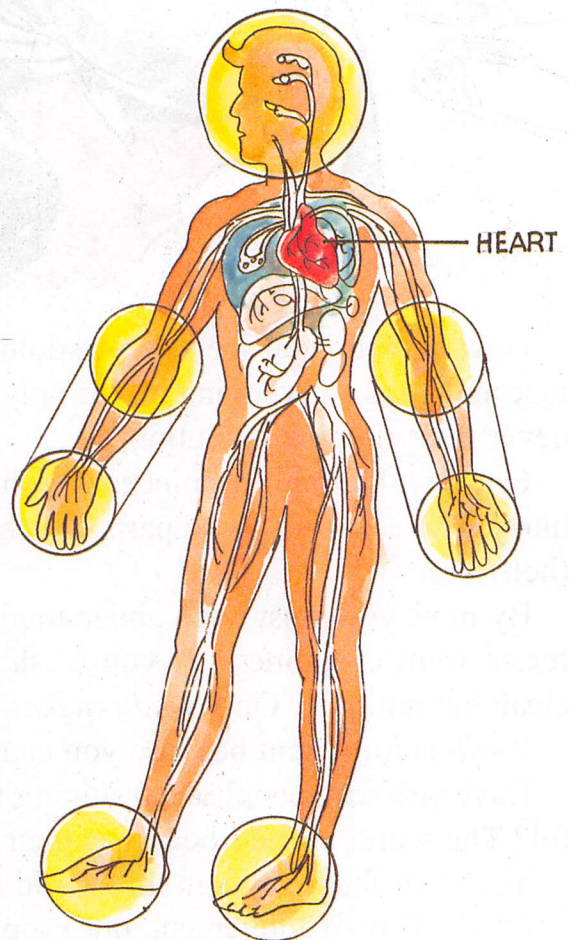
But, there are still more benefits of *wudu*. *Wudu* is a miracle and a secret of good health and beauty.

*Wudu* encourages smooth circulation of blood and prevents many diseases. How?

Look at this picture of the human circulatory system.

Do you see the circled parts? They are the farthest parts, away from the heart. The veins in these parts in the brain, face, hands and feet are very, very thin. Due to tension and age, these thin veins become hard first and do not allow blood to flow easily to the heart. This affects the heart, leading to heart-diseases.

The circled parts are the same parts which contain the thinnest veins and are washed in *wudu*. Is it not surprising? *Wudu* water softens these hard veins and keeps them flexible by passing water over these parts many times a day. Water cools and regulates the temperature in the body and in these veins too.





Fat sticking on the walls of vein, often causes heart attacks. *Wudu* increases blood circulation and forces these fats to dissolve and flow in the blood.

We have a defence system in our body which protects us. The white cells in the blood fight and destroy bacteria of diseases. These cells are brought into the blood and carried around in the body by the lymphatic vessels. Now, if these lymphatic vessels are not quick and active, they will not carry white fighting cells to the blood. What makes the lymphatic vessels active? *Wudu*. These lymphatic vessels are activated from 2 points — the spot behind the nose, at the far-end inside the nose, and secondly, on the sides of the neck. In *wudu*, we pass water exactly on these parts and this activates the lymphatic vessels and makes our disease-fighting system stronger.

*Wudu*-water removes all germs from the most exposed parts of the body and prevents the pores of the face-skin from clogging with dirt.

A kind of electricity called static electricity is there in our body. Sometimes, its balance is disturbed by use of plastic things, plastic cars, or plastic-based clothes. This causes aging, wrinkles and ugliness on the face, skin-diseases and mental problems. *Wudu* reduces this static electricity and keeps your skin fresh, young and beautiful and your mind clear and normal.

So, dear children, just wonder at the wonders and benefits of *wudu*. Can you count them?

1. *Wudu* keeps us clean.
2. *Wudu* purifies us.
3. The Prophet (S.A.W.) will spot us on Judgement Day by our faces, hands and feet which will be shining because of *wudu*.
4. *Wudu* washes away sins.
5. *Wudu* opens the doors of heaven for us.
6. *Wudu*, at once, controls anger and makes you cool.
7. *Wudu* allows free circulation of blood.
8. *Wudu* softens the thinnest veins of the head, face, hands and feet and thus prevents heart-diseases and early aging.
9. *Wudu* prevents fats from blocking the veins, and thus prevents heart-attacks.
10. *Wudu* makes our defence system of fighting against diseases stronger.
11. *Wudu* removes germs from the exposed parts of the body.
12. *Wudu* reduces static electricity in the body.



13. *Wudu* prevents wrinkles and keeps the face-skin fresh and beautiful.
14. *Wudu* keeps the mind clear, cool and normal.
15. *Wudu* makes Allah happy with you because Allah likes a pure person.

Dear children! Do *wudu* in the right manner.

1. Do not talk unnecessarily during *wudu*.
2. Do not change the method and order of washing.
3. Do not use too much or too less water in *wudu*.
4. Do not leave some parts dry.
5. Do not splash about water while washing.
6. Do not wash parts more than thrice.
7. Do not wash extra parts in *wudu*.

### **Masah or Bandage on Wounds:**



*Masah* means wiping with a wet hand. If a bandage is tied over a wound, you can just wipe over it with the hand but when the bandage is removed, and the wound is healed, you must wipe or wash the wound.

If there is no bandage and only a wound, and if water will harm the wound, only wipe it, pass a hand over it or just leave it dry.

### **Masah on Socks:**



Sometimes when it is very cold or when you are outside and it is difficult to remove the socks again and again for *wudu*, you can do *Masah* on the socks. This means you can just wipe the socks with the hand instead of washing the feet in *wudu*.

*Masah* over socks or bandage is just like *Tayammum*. We do *masah* only when it is difficult or harmful to wash the feet or when there is less water. Removing the socks after *masah*, will break the *wudu* and you have to wash the feet only.

Remember, use only pure clean water for ablution and bath. *Zam Zam* water cannot be used for *ghusl* or *wudu* normally.



## DO YOU REMEMBER?

### When is *wudu* Broken?

#### *Wudu* is broken

1. When urine or stool is passed.
2. When wind is passed.
3. When blood or pus comes out of any parts of the body.
4. When we vomit more than a mouthful.
5. When we doze off, resting against a support.
6. When we sleep or when we are unconscious.
7. When a person is mad or drunk.
8. When a person laughs loudly in *salat*.

### When is *wudu* not broken?

1. When we doze off while sitting without taking support.
2. When a child laughs in *salat*.
3. When grown up, mature people smile a bit in *salat*.
4. When we change a dress.
5. When we have a hair-cut or trim the beard.
6. Spitting, coughing, belching, embracing or weeping.
7. If a person suffers from a disease of bleeding from any part as from the nose or if impure liquid comes out from eyes or if he suffers from gastric trouble or passes wind frequently, his *wudu* will not be broken by these things during *salat*, once he has done a *wudu*. But, he must do a fresh ablution for each *salat*.

Dear children, *wudu* or ablution is a secret of the health of the body and mind. It is so important that you cannot pray without it, you cannot touch the Quran without it and you cannot do *Sajda* without it.

But, see, how kind Allah is! If you are a student who has to learn and hold the Quran very often or if you are a book-binder of the Quran, you can touch it without *wudu*.

Will you do *wudu* very often to be healthy and beautiful?

## CAN YOU REMEMBER?

### 1. *Must you have a Niyyat or intention for wudu?*

Yes. We should begin *wudu* with a *Niyyat* or intention.

### 2. *What dua should you say after wudu?*



## 16. THE HONEST GARDENER



Once upon a time, a powerful king called Ibrahim-bin-Adham ruled over Khirasan. He lived as any other king lived in pomp and glory. But, after some time, he changed. He became God-fearing and began praying a lot. He decided to give up a life of luxury and wealth which had been collected by taking from the people. He wanted to earn an honest living and live a simple life.

He left his country and went away to a distant land. There he got a job as a gardener with a salary of 10 dirhams. He was happy. He watered the plants and flowers and spent his days in worshipping Allah. His honesty and simplicity became famous.

One day, his employer came and asked him to bring a sweet pomegranate for him. Ibrahim-bin-Adham brought a red pomegranate but it turned out to be sour when the employer tasted it. He asked him to bring another pomegranate but this too turned out to be sour.

The employer was angry. He did not know who the gardener really was, and cried, "Why don't you bring a sweet pomegranate?"

Ibrahim replied, "How do I know which one is sweet inside?"

His employer said, "Do you mean to say that after all these years, you still don't know which are sweet and which are sour pomegranates? Do you pretend to be Ibrahim-bin-Adham by showing your honesty?"

Ibrahim-bin-Adham felt bad and left his job but later his employer came to know who he really was and apologized to him.

Dear children! Do you see how honest Ibrahim-bin-Adham was? Though he had worked in that garden for a long time, he had never tasted any fruit there



and could not tell the difference between a sweet and sour fruit.

Whenever someone gives you something to guard and keep, it is called a trust or *Amanat*. You must always protect it and never use anything from it except as the owner told you to use it.

Allah too has given us this body, this life, our house and things as a trust to keep. We can use only as He tells us to use. If we use His things in any way we like, it will be dishonesty. It will be breaking of trust or breach of trust.

So, always be honest. Protect the things entrusted to you as a trust.

## CAN YOU REMEMBER?

### 1. *What is a trust?*

A trust is something which someone gives us to keep for a short time.

### 2. *How can you honestly protect your trust?*

We can be honest in protecting a trust by guarding it well and using it only as the owner told us to use it.

### 3. *What things did Allah give us as a trust?*

Allah gave us as a trust our life, body, wealth and all other things which we have.

## MORALS

1. Farhat gives Rs500 to Asma to keep while she goes to her home town for a month. Before giving it, Farhat writes down the amount on a paper, and both the girls sign it. Asma does not know that Farhat has marked the currency notes with a pen.

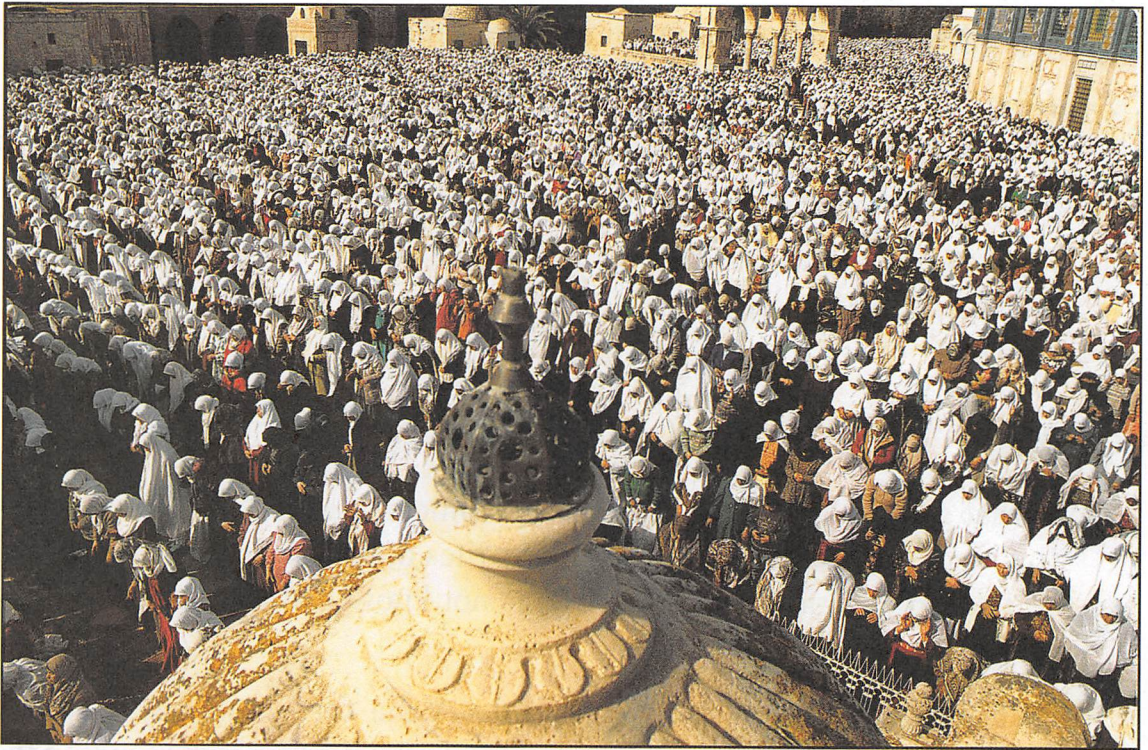
After a month Farhat returns and asks Asma for her money. Asma at once return it to her. Farhat is happy to see the marks she had put on the notes and knew that Asma had not used or changed the notes. What kind of a girl is Asma?

2. Jaseem gives some books to Hasan to keep but he says that he can also read them. After some days, Jaseem's friend Asif comes to Hasan and asks him to lend Jaseem's books. Hasan refuses to do so. Asif is angry and says, "You yourself are reading his books but you don't give them to me. How selfish you are!"



Is Hasan selfish? Why is he using the books himself?

3. Tarannum watches films, day and night. Her friend Naghma tells her that her eyes and time and the T.V. are a trust given by Allah but she is not using the trust in the right way. Is Naghma right? Tell Tarannum what to do.
4. Gul throws a ball right into the flower-beds in the school. He then walks on the flowers and crushes them, to get his ball. Which trust is he breaking?



*Women praying at Al Quds, Palestine*



## 17. THE STORY OF ZALFA



A beautiful and wealthy girl named Zalfa lived in Madina. One day, she was sitting amongst her comforts, riches and maids when she heard someone talking to her father in the outer room.

It was Jowaibir, a short, black man from Yamamah. He was asking her father for her hand in marriage.

He said that the Prophet (S.A.W.) had sent him there.

Her father said, “Did the Prophet (S.A.W.) himself make this suggestion to you?”

The young man replied, “I don’t speak on my own. I don’t lie. Everyone knows it.”

Jowaibir was one of the people who lived at Suffa, the chamber next to the Prophet’s (S.A.W.) mosque. He and the other people there had given up their home and country to

accept Islam. The Prophet (S.A.W.) saw that he was young and alone. So, he advised him to marry.

Jowaibir told the Prophet (S.A.W.), “O Prophet of Allah. I don’t have wealth or noble family descent. Who will marry me? Who will like to be the wife of a poor, black and ugly man like me?”

The Prophet (S.A.W.) told him that times had changed now and Islam made everyone equal. He (S.A.W.) said, “Among the Muslims, only he would be higher than you whose virtues and deeds are better than you. Now do as I tell you.”

The Prophet (S.A.W.) convinced Jowaibir to go to a wealthy man Ziad-ibn-Lubaid and ask for his daughter Zalfa in marriage.

Now, as Jowaibir talked to Zalfa’s father in her house, Zalfa heard him.

Jowaibir asked his daughter’s hand in marriage. Ziad said, “We don’t give our daughters to people of unequal status. Go back. I will talk to the Prophet



(S.A.W.).”

Jowaibir left Zalfa’s house saying, “By Allah! Whatever the Quran teaches and the purpose of Muhammad’s (S.A.W.) prophethood, is completely against what Ziad says.”

Zalfa heard these words. After Jowaibir left, Zalfa approached her father and asked him about the young man. Her father said, “He came to ask for you in marriage and said that the Prophet (S.A.W.) had sent him for this.”

Zalfa said, “Father, possibly, the Prophet (S.A.W.) may really have sent him here, and your refusal means you have disobeyed the Prophet (S.A.W.).”

Her father asked, “What do you say now?”

Zalfa replied, “I think it is better to bring him back before he reaches the Prophet. Then, you go and talk to the Prophet (S.A.W.).”

So, her father Ziad went after Jowaibir and brought him back and seated him in his house. Then, he went to the Prophet (S.A.W.).

He said, “O Prophet of Allah. Jowaibir came to me and gave me your message. But, we give our daughters only to people of equal status and to those who belong to our own tribe who are all your companions.”

The Prophet (S.A.W.) said, “Ziad! Jowaibir is a faithful man. That honour (noble status) of which you are talking, has now been wiped out. Every believer (Muslim) man is equal (for marrying) to every Believer (Muslim) woman.”

Now, Zaid returned home and talked to his daughter. Zalfa said, “O Father! Do not refuse the proposal which has been suggested by the Prophet (S.A.W.). I accept Jowaibir as he is, whatever his condition. If the Prophet (S.A.W.) is pleased with this. I too am happy with this (marriage).”

Soon, the wedding took place. Jowaibir had no house where he could take his bride. Zalfa’s father gave him a well-furnished house. The bride was taken to that house.

Jowaibir offered *salat* and thanked Allah for all these blessings. Jowaibir and Zalfa lived happily after that. Later, Jowaibir went to a battle when the Muslims were called for it. He was killed in the battle and became a martyr.

Dear children, Islam made everyone equal. Nobody is high or low. Only Allah is the greatest. Islam brought such great changes in the world that everybody became equal and happy, whether he was rich or poor. Do you see how Zalfa yearned to please the Prophet (S.A.W.) by accepting his decision?





## CAN YOU REMEMBER?

1. *What change did Islam bring?*

Islam made everyone equal.

2. *Who is really high in society?*

Only those who are God-fearing and do good deeds, are better and higher than others.

3. *What kind of people think that some people are high because of wealth or family-lineage and others are low because they are poor?*

The ignorant people who don't have knowledge think that the rich are high and the poor are lowly people.

## MORALS

1. A woman dressed in simple dress walks into the office for an interview. She is rejected.

Another woman, dressed in jewellery and a costly dress, comes in and is accepted by Furqan who is taking the interviews. He tells his partner Wali, "She appears to be of a good family and superior. Just look at her costly dress, car and jewels." Is he right?

2. Mubeen scolds the servant badly for not cleaning the room. The servant says, "I too am a Muslim and, as such, I am like your brother. Don't shout on me."

Mubeen is angry and says, "How dare you call yourself my brother and my equal?" What will you tell Mubeen?

3. After a religious meeting, the guests and speakers have lunch. The servant eagerly comes and joins them at lunch. He wants to hear the learned discussion going on there. The host, Naseem, drives the servant out of the room and tells him to take food in the kitchen. Has Naseem done the right thing?

4. Suleman forces his driver Rajab to sit with him for lunch whenever he is invited by others. Rajab is happy that he is not left starving in the car like other drivers. What made Suleman call in the driver for lunch with him?

5. Fowad is a poor boy. The teacher never asks him questions in the class. She does not give him a role in functions. She asks Fahd to answer ques-



tions, to mind the class and to take part in functions. Fahd is a very rich boy. Is the teacher doing the right thing?

6. Ahmad is a new boy in the class. He is poor simple but intelligent. Nobody wants to be his friend. But, Hamza goes to him, takes him to the playground and round the classes. Soon, Hamza and Ahmad become good friends. Is Hamza a good boy? Do the other boys believe in equality properly?



*Sunset beauty*



# 18. SURAH-AL-MUDASSIR

Revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, The Merciful.

- |  |                                |
|--|--------------------------------|
| 1. O you wrapped up<br>(in a mantle)!                              | يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ |
| 2. Arise and deliver<br>your warning!                              | قُمْ فَانذِرْ ﴿٢﴾              |
| 3. And announce the<br>greatness of your Lord.                     | وَرَبِّكَ فَكَبِّرْ ﴿٣﴾        |
| 4. And keep your<br>garments pure.                                 | وَتِيَابِكَ فَطَهِّرْ ﴿٤﴾      |
| 5. And stay away from<br>all abomination (dirt).                   | وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾      |
| 6. And do not expect any<br>increase (for yourself),<br>in giving. | وَلَا تَمُنْ تَسْتَكْثِرْ ﴿٦﴾  |
| 7. And be patient for<br>your Lord's sake.                         | وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾      |

Dear children!

The first 7 verses of this *Surah* are the second revelation to our Prophet (S.A.W.). After the first revelation in the cave of Hira, there was no revelation for sometime. This gap or break in the revelation of the Quran, is called *Fatratul Wahi*. Then, one day, the Prophet (S.A.W.) was walking on the road-



side, he saw Angel Gibreel (A.S) in the sky. The Prophet (S.A.W.) became upset and afraid because this was just his second experience of revelation. He went home and lay down saying, “Cover me, cover me.” His family covered him with a sheet. That is why this *Surah* is named *Mudassir* or “One who is covered with a cloth.” The first 7 verses of this *Surah* were revealed at that time. How lovingly Allah addressed the Prophet (S.A.W) — “O you wrapped up (in a mantle). Arise and deliver your warning.”

In this *Surah*, Allah tells the Prophet (S.A.W.) that it is now time to rise and warn the people against idolatry. Then, Allah gives him a 5 point programme to begin his work.



1. The first thing is that the Prophet (S.A.W.) must openly declare and announce the greatness of Allah, that Allah alone is Great. This is why the *Nara Takbeer* or *Allahu Akbar* is the basic and main slogan of Islam.
2. The second thing is to keep the body and dress, thoughts and habits clean. *Taharah* or purification is so important that it is the very next thing to be done after declaring Islam openly. It also mean that we must keep our character clean.
3. The third thing is to keep away from dirt of all types. Idol-worship and *Shirk* or polytheism are the greatest dirt. We should keep away from them and also from all dirty things, dirty places, dirty habits and dirty thoughts.
4. The fourth thing is not to expect from the people anything in return for guiding them towards Islam. We should expect reward for all our work from Allah only.
5. The fifth thing is to be patient and bear all pains patiently for Allah’s sake. This means that when we work to spread Islam, we have to face many hardships, pains and mockery. All this must be borne with patience.



These verses give us good guidance on how to begin the work of serving Islam.

## CAN YOU REMEMBER?

1. *What is the meaning of Mudassir?*

*Mudassir* means one who is covered with a cloth.

2. *What is the meaning of announcing Allah's greatness?*

It means that we should show by words and deeds that nobody is great and Allah alone is Great and deserves to be obeyed and worshipped.

3. *Which are the 5 points which are very important for serving Islam?*

- a) Announcing Allah's greatness.
- b) Being pure in body, dress, thoughts and character.
- c) Staying away from dirt.
- d) Not expecting anything from the people for our services.
- e) Being patient.

### Match the following

1.	One who is covered in a cloth.	الْمُدَّسِرُ
2.	Stand.	قُمْ
3.	Warn.	أَنْذِرْ
4.	Announce greatness.	الرُّجْزُ
5.	Dirt.	فَاهْجُرْ
6.	Keep away.	فَكْبِرْ





## 19. *KALIMAH TAYYABAH* — THE SHADY TREE



Dear children! You have just read in *Surah-Al-Mudassir* that the first order given to our Prophet (S.A.W.) was to arise and announce Allah's greatness. To declare Allah's greatness, is the root and base of Islam. How do we declare Allah's greatness? We do this by our words, by deeds and by our thoughts.



Declaring Allah's greatness is called the *Kalimah Tayyabah*. It means the pure *Kalimah* is the key to Islam. In words, it is

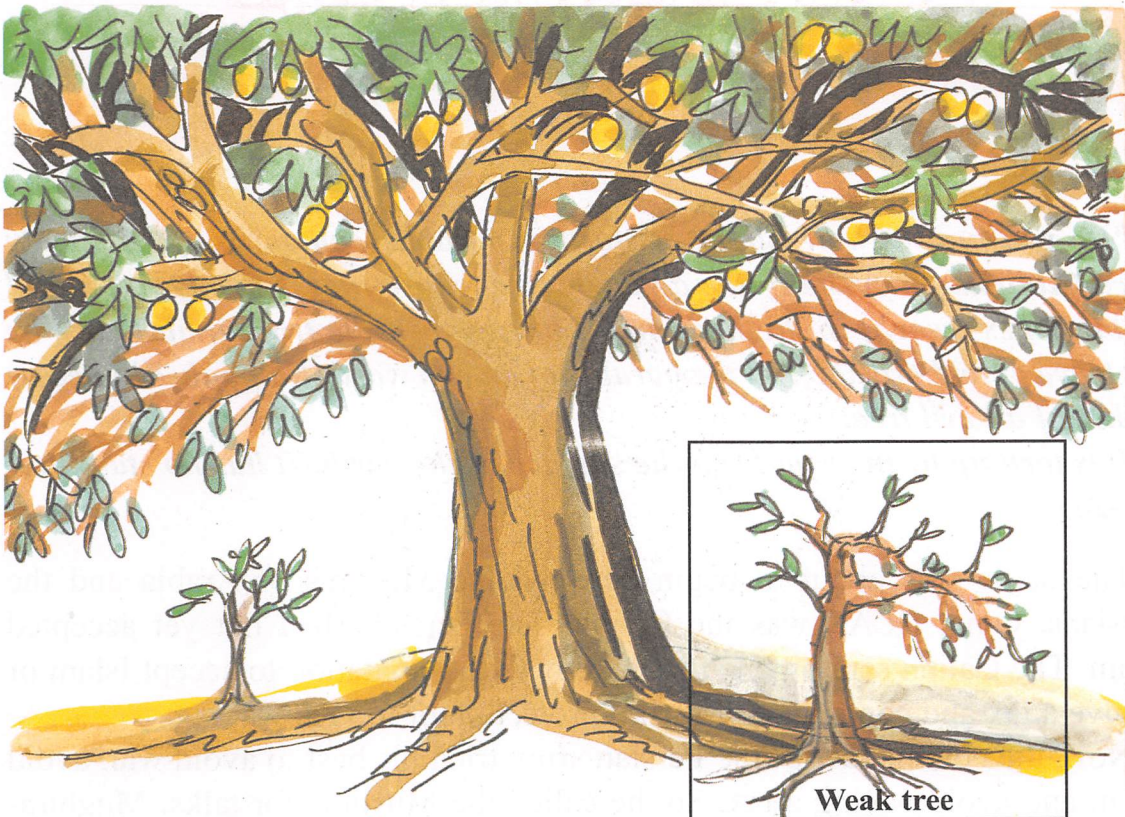
لا إله إلا الله محمد رسول الله

**“There is no God but Allah, Muhammad is the Prophet of Allah.”**

The Quran says that the *Kalimah Tayyabah* is like a huge, shady tree with roots going deep in the ground and its branches spreading out to the sky.

On the other hand, any idea which is against the greatness of Allah, is called *Kalimah-Khabeesa* which means the dirty word. *Shirk* or attaching partners to Allah, *Kufr* or rejecting Allah, are *Kalimah-Khabeesa*.

The Quran says that *Kalimah-Khabeesa* is like a tree of a bad quality which is weak and will be soon uprooted from the ground. Why?



The whole world is created by Allah, and everything in the world declares Allah's greatness. So, when you also declare Allah's greatness, the whole world, the sky and earth, the stars and trees support you.

The idea of Allah's greatness is spread out in the earth and skies like a strong tree which cannot be uprooted because it is based on strong, deep roots of truth of Allah's greatness only. If you come under the shade of this tree, it



makes you strong and pure too.

It gives its fruit to you and to the world all the time. How? *Kalimah Tayyabah* brings peace, purity and success to society and to you in both the worlds. But, if a person refuses Allah's greatness and does evil deeds like *Kufr* or *Shirk*, he is uprooted, thrown off and destroyed like a weak tree of bad quality because even the earth and the skies become his enemies. The Quran says:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً  
كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿١﴾  
تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ  
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢﴾ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ  
خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٣﴾

***“Do you not see how Allah sets forth a parable (comparison)? A goodly word (Kalimah Tayyabah) like a goodly tree whose root is firmly fixed, and its branches (reach) to the heavens. It brings forth its fruit at all times, by the leave of its Lord ..... And the parable of an evil word (Kalimah-Khabeesa) is that of an evil tree:***

***It is torn up by the root from the surface of the earth. It has no stability.”***  
**(14-24)**

The battle was about to begin between the Muslims of Arabia and the Persians. Omar (R.A.) was the Caliph. The Persians had not yet accepted Islam. The Caliph sent his men to them with the invitation to accept Islam or to give a tax and come under Muslim protection or to face war.

Now, the commander of the Persian army tried his best to avoid war, avoid Islam and avoid paying a tax. So, he called the Muslims for talks. Mughira-bin-Sheba (R.A.) went to meet Rostam, the Persian. General Rostam was seated on a gem-studded throne on costly carpets, decorated with costly objects.

Mughira (R.A.) came riding on his back, over the carpets, and went and sat on Rostam's own throne by his side. Rostam's men tried to remove Mughira (R.A.) from the throne. Mughira (R.A.) said,



“By Allah! We have not seen people more foolish than you. We are Arabs. We do not worship each other. You are strange, foolish people that you have made a man god and placed him on the throne. Tell me, why are some of you gods and some of you servants? You invited me. I came because you called me, and you treated me thus that you removed me from the throne. Now, I think, you will surely be defeated. By Allah! No king can rule with such a character. People who make their king a god, cannot succeed.”

Rostam was angry. He said, “You were all poor and we gave you dates, animals and clothes. It is better that you all go back.”

Mughira (R.A.) stood up, praised Allah and said, “Yes, you are right that we were poor. This is the way of the world. It may be poverty today and wealth the next day. Had you thanked Allah for all that He gave you, He would have been pleased. Now, Allah sent a Prophet (S.A.W.) to us ... Now, the choice is yours. Accept Islam and we will make you brothers and will leave your country or pay tax and we will protect you or if you don't want both these things then fight us.”

Mughira (R.A.) did not bow to Rostam who was the most important man next to the king of Persia. He did not bother about the costly carpets and things there nor did he even look at them. He declared Allah's greatness by not bowing to any human or to evil ideas.

## **Takbeer**

Declaring Allah's greatness also means saying — *Allahu Akbar* or “Allah is Great”. This is the slogan of Takbeer, the *Nara Takbeer*. The *Kalimah Takbeer* or *Allahu Akbar* is a short form of *Kalimah Tayyabah*. This *Kalimah* is the base of our *Iman*. We begin *salat* with *Allahu Akbar*. We say *Allahu Akbar* again and again while rising and bowing in *salat*. We say *Allahu Akbar* in *Adan*. We slaughter animals by saying *Bismillah, Allahu Akbar*. When a baby is born, we say the *Adan* in his right ear and *Iqamah* in his left ear.

The first thing the Prophet (S.A.W.) was told to do, was to announce Allah's greatness in *Surah Mudassir*. Since hundreds of years, the call of *Takbeer* — *Allahu Akbar* is the slogan of the Muslims all around the world.

If we understand and follow the *Kalimah Tayyabah* and this *Kalimah Takbeer*, it gives us peace and makes us brave and fearless, and we fear none except Allah because we know Allah alone is Greatest and All-Powerful and nobody can harm us or favour us without Allah's will.

Dear children, the *Kalimah* or seal of Allah's Oneness is stamped on our body, on our hearts, on our air tubes and even in nature. It is hard to believe



but it is true that our respiratory system is in the shape of the *Kalimah*. Here is its picture.



*Air tubes in the shape of the Kalimah (Jeddah, Medical News Magazine)*



**Djenne Mud Mosque MALI**

**Bonn: The photo taken in one of the forest of Germany's capital city Bonn, where in the roots of the trees depicts the Kalimah, "*Lailaha Illalah*", (There is no God but Allah), OKAZ Daily Office in Bonn.**



## CAN YOU REMEMBER?

1. **What is the Kalimah Tayyaabah?**

*Kalimah Tayyaabah* is *La-Ilaha-Ill-Allah* Muhammadur-Rasoolullah.

2. **What does Kalimah Tayyaabah mean?**

It means pure word and says that there is no God but Allah and Muhammad (S.A.W.) is Allah's Prophet.

3. **What is Kalimah-Khabeesa?**

*Kalimah-Khabeesa* means dirty or evil word. Any idea which goes against Allah's greatness is *Kalimah-Khabeesa*.

4. **Why is Kalimah Tayyaabah like a huge, shady tree?**

*Kalimah Tayyaabah* is like a huge, strong, sky-high tree because Allah's greatness fills the skies and earth like this huge tree.

5. **Why is the Kalimah Khabeesa like an uprooted, weak tree?**

The *Kalimah-Khabeesa* is a weak, dirty idea and is weak and rootless like an uprooted, weak, bad tree.

6. **What is the Kalimah of Takbeer?**

*Allahu Akbar* or Allah is Great.

7. **Do Kalimah Tayyaabah and Kalimah Takbeer mean the same thing?**

Yes. *Kalimah Allahu Akbar* is the same as *Kalimah Tayyaabah* and declares Allah's greatness.

8. **Why is Kalimah Takbeer important?**

It is important because

- a) it is the base of Islam.
- b) because our Prophet (S.A.W.) began his work with this *Kalimah*.
- c) and *Allahu Akbar* is the slogan of the Muslims alone since centuries.

9. **What is the real meaning of following Kalimah-Tayyaabah and Kalimah-Takbeer?**

It really means that we should fear, obey, bow and pray to none except Allah.

## MORALS

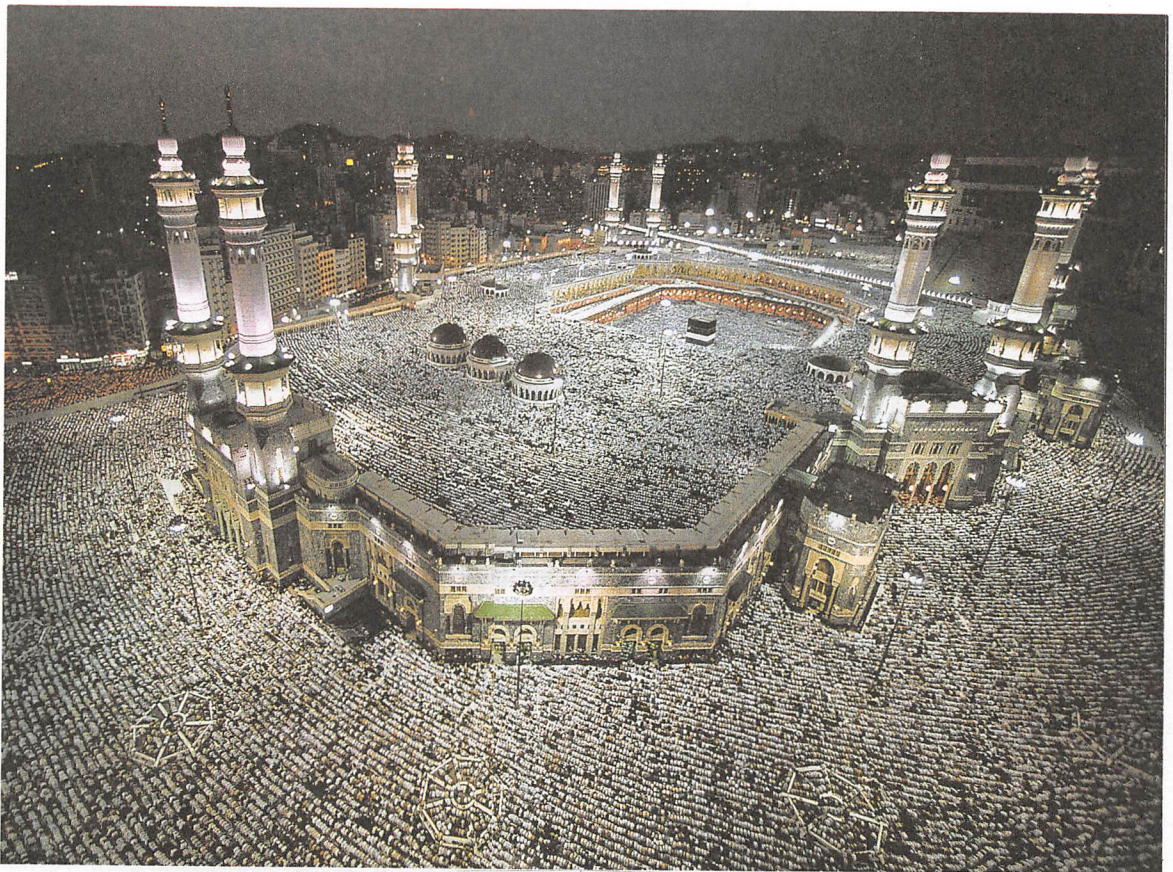
1. Altaf is a Muslim. He prays, fasts, goes for *Haj*, gives *Zakat* but does nothing to change society where people bow to other people and call them great. He makes no efforts to see that Allah's greatness and Oneness is accepted by people around him. Is he a good Muslim?



2. Faheem is a rich man with many gardens, cars and houses. His friend Sulaiman is an honest trader with a normal, average income. Faheem does not pray. He cheats in business and says that his money will help him in every way. Sulaiman has good habits. He prays, is honest and spends a lot of time in running a free home-delivery library service. He carries a suitcase full of books to his friend's houses and gives them books for reading, bringing the library to their door-step.

Soon, Sulaiman becomes a beloved figure in the neighbourhood. He is peaceful. People cooperate with him and help in his work. His family is also happy. His children watch him working hard to spread goodness. They begin thinking of doing a similar type of work. Sulaiman dies a happy, peaceful and good man.

Faheem soon loses his customers. People avoid him and do not cooperate with him. Soon, he is bankrupt. He becomes sick due to tension. His family is angry with him for leading a bad life. He lands up in a hospital. What made Sulaiman strong, happy and stable? What destroyed Faheem?



*Prayers at Masjid-e-Haram*



## 20. IBADAH



Rabi-bin-Suleman was going for *Haj*. On the way, he saw a woman chopping pieces of flesh from a dead mule lying on the roadside. He followed her quietly, because eating dead meat is not allowed.

The woman went home and gave the meat to her 4 daughters. The woman was crying and saying, “Cook it and thank Allah Almighty.”

The girls began cooking it. Rabi saw all this from the door and shouted out, “Stop! For Allah’s sake, do not eat dead flesh.”

Now, Rabi entered the house and asked the woman why they were eating this as eating dead flesh was not permitted.

The woman said, “We are descendants of the Prophet (S.A.W.). The father of these girls is dead. We know our religion does not permit us to eat dead meat but we can eat it in abnormal conditions (when we are dying of hunger). We are starving since the last 4 days.”

Rabi was filled with sorrow. With tears, he left their place and went back to his brother. He told his brother that he was no longer going for *Haj*. His brother tried to force him to go for *Haj* but Rabi did not go. Instead, he took the money which he had brought for his *Haj* journey and went to the market. He bought flour worth 100 dirhams and some clothes of 100 dirhams. Then, he put his remaining 400 dirhams inside the flour. He took these things and went to the woman’s house and gave her the things.

The woman and her daughters thanked him and said, “May Allah forgive your sins, give you the reward of a *Haj* and also give you a house in heaven.”

Rabi returned home. When the pilgrims (*Hajis*) returned after *Haj*, they told



him that they had seen him on the plain of Arafat in *Haj*. He thought it was a miracle.

Dear children, nothing is impossible for Allah to do. Perhaps an angel took the appearance of Rabi and performed the *Haj* on his behalf.

Do you think that Rabi will be rewarded for helping the woman? Of course, yes. *Haj* is a pillar of Islam and a great form of worship but Rabi left it for the sake of helping the woman. It shows that *Haj* and the other pillars of Islam like *salat*, *fasting* and *zakat* are not the only forms of worshipping Allah. Worship is more than that. For Rabi, helping the woman was worship or *Ibadah*.

Worship means *Ibadah* or slavery of Allah alone.

Allah says in the Quran that He created mankind and Jinns for the purpose of *Ibadah*.

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

***“And I have not created the Jinn and the men except that they should serve me,” (Zariyat - 56)***

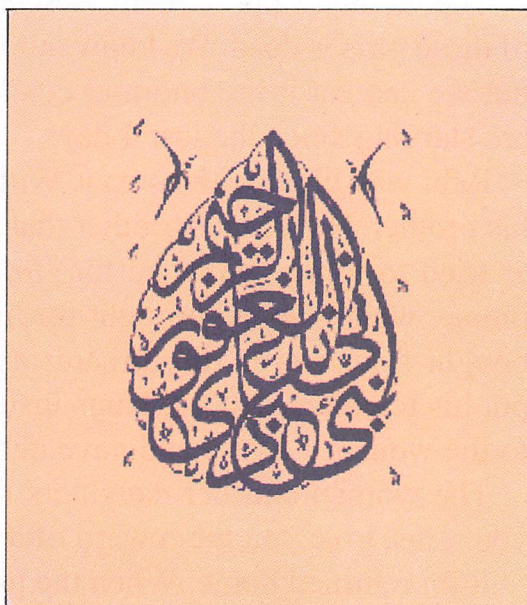
How often we think: Why have we been created? What is the purpose and aim of life? This *ayat* tells us that we have been created for *Ibadah* or worship of Allah, and the purpose of our life is *Ibadah*.

*Ibadah* comes from the word *Abd* which means slave. So, *Ibadah* means slavery or obedience of Allah alone.

Now, everything in the world is doing *Ibadah* by obeying Allah. The sun, the sky, the grass, the trees, the tables and chairs, the stars and planets are all doing *Ibadah* because they are obeying Allah. The earth revolves just as Allah told it to. The planets move just as Allah told them to do. The eyes see, the ears hear just as Allah told them to do. So, everything in the world is doing *Ibadah* and is a Muslim unconsciously.

Now, even our body is doing *Ibadah*. It is working, digesting, seeing, hearing just as Allah told it to. The eyes do not hear, and the mouth does not see. They do only the work given to them.

Now, you will ask if our body is already doing *Ibadah*, then even a non-





Muslim's body is doing *Ibadah*. What is the difference in being a Muslim? Dear children, a man is made up not of the body alone. You have a mind, a brain, intelligence, will-power. The power to do right or wrong. It is this mind and will-power that are in your own control.

Only when you make them do *Ibadah*, you are a Muslim. This means that you must think and willingly worship and obey Allah in your life too, that is *Ibadah*.

Now, you will say that you are already following the 5 pillars of Islam. You believe in Allah, you offer *salat*, *zakat*, you fast and also perform *Hajj*. So, is that not *Ibadah*?

No, that is not complete *Ibadah*. Why? Because when you get up after *salat* from the prayer-mat and go out in the market, school, shops, house or roads, you are still a Muslim. So, how can you stop *Ibadah* outside *salat*? Your body-organs, eyes, ears, digestive system, circulation, do not stop working doing or *Ibadah* at any time. Then, how can you?

Dear children, *Ibadah* means to obey and bow to Allah, not only in the mosque and on the prayer-mat, but also in all parts of life and the world. How? We can do *Ibadah* during any work we do like eating, earning, travelling, talking, walking, teaching, running shops, offices, running our family life, social and all matters of society and the country, in the way Allah told us to do.

If you just visit someone, it will be worldly thing, but if you visit someone in the way Allah told you to visit and for the sake of pleasing Allah, the same visit becomes *Ibadah*. If you study hard, it will be a worldly act but if you study hard so that you may serve Islam in a better way, and to please Allah, it will be *Ibadah*.

If you give money to the poor, it will be a worldly act but if you give money to the poor in the way Allah told you to give and your intention (*Niyat*) is to please Allah, then the same act becomes *Ibadah*.

Now, that's really nice, is it not? If you lend a pencil to your friend or if you visit a sick friend or if you smile at your parents just as Allah told you to and to please Allah, you are doing *Ibadah* or worshipping Allah.

So, remember, the purpose of life is *Ibadah*, and *Ibadah* means to obey Allah in all matters of life, even outside the prayer-mat.

إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ



## CAN YOU REMEMBER?

1. *What is the purpose of life?*

The purpose of life is *Ibadah* or worshipping Allah.

2. *What is the root word of Ibadah?*

*Ibadah* comes from the word *Abd* which means slave.

3. *What is the meaning of Ibadah?*

*Ibadah* means to obey and submit to Allah not only on the prayer-mat but in all matters of life.

4. *How do our body organs do Ibadah?*

Our body organs do *Ibadah* by doing just the work they have been ordered by Allah to do. For example the eyes see and do not begin hearing.

5. *How do the sun, the sky, the stars, the walls, the tables and all other objects do Ibadah?*

They do *Ibadah* by obeying Allah and doing exactly the work given to them by Allah.

6. *Can a person be a non-Muslim even though his body organs are doing Ibadah?*

Yes.

7. *What kind of Ibadah should a person do to be a Muslim?*

A person should willingly worship Allah and obey Him in all parts of life to be a Muslim.

8. *How do ordinary acts like smiling, visiting, talking, travelling become Ibadah?*

A. Ordinary acts become *Ibadah* when they are done for Allah's sake, to please Him.

B. When they are done in the way Allah told us to do them.

C. When they are done to spread goodness and Islam.

## MORALS

1. Asma visits her sick friend Fareeda so that Fareeda may be happy and may give her class notes. Shaheena visits the ailing Fareeda so that Allah may be happy and because Allah has ordered people to visit the sick. Whose visit is *Ibadah* — Asma's or Shaheena's?
2. Zaman consults many people about his future. He does not know what



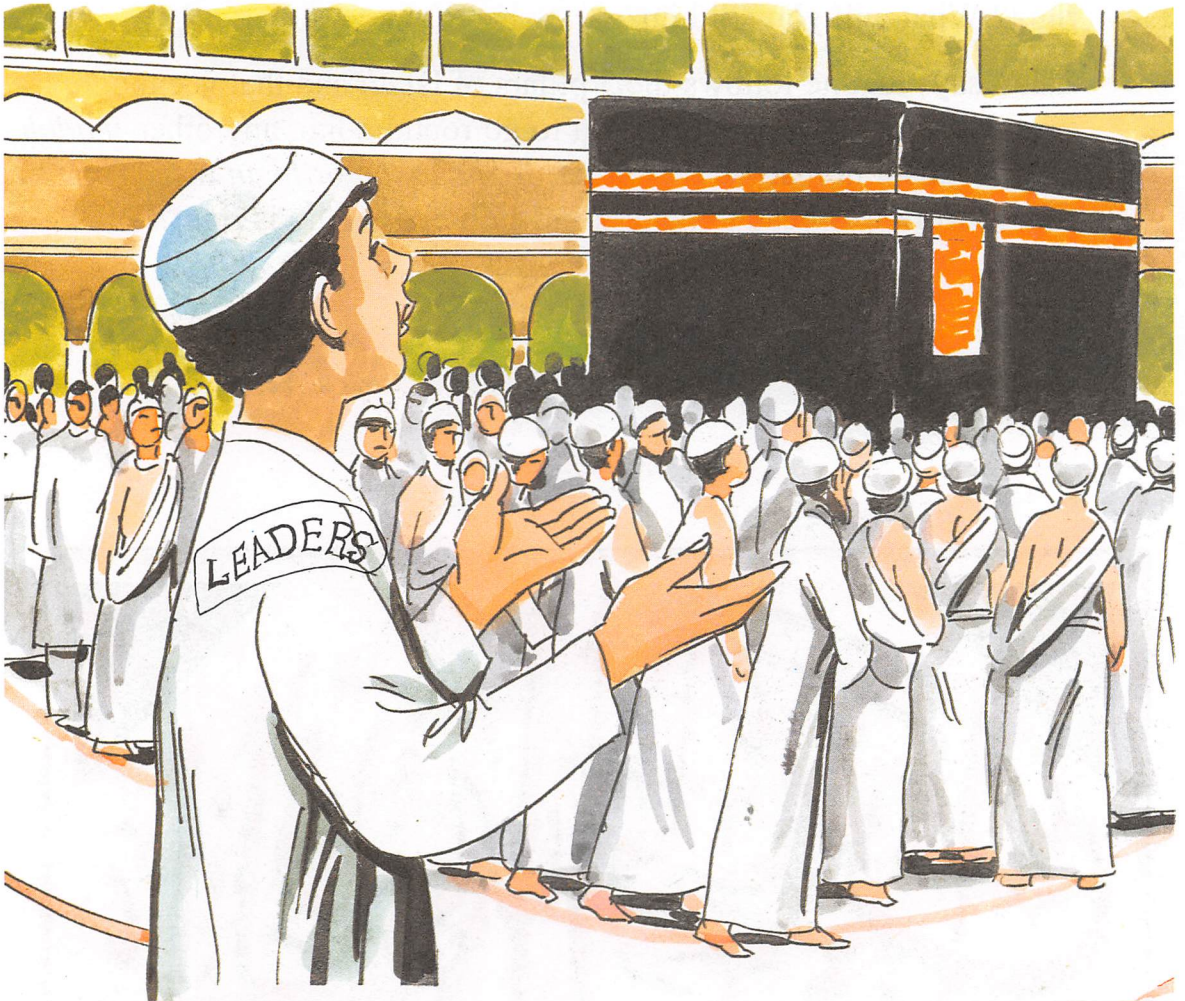
to do or why he is made. He does not know the purpose of his living. One day, he feels so confused that he decides to become a dancer. Is he right? What will you tell him?

3. Zahid says that he follows the 5 pillars of Islam and that is enough. He says that there is no need for him to go round doing any other *Ibadah*. Nafees tells him that the first pillar of *Shahadah* or *Iman* means that he should work to spread goodness and stop evils. Who is right?





## 21. THE CENTRAL NATION



In the previous lesson, you read that doing all good deeds in the way Allah told you to do them to please Allah, is *Ibadah*. But, this means that you alone will be good. You will do *Ibadah* yourself only. But, that is very selfish. You must spread this *Ibadah* or worship of Allah to others too and to other parts of the world too. Why should only you and not others too do this? Because Allah made the Muslims, the **“leading or Central Group and the Best Group.”** The Quran says:

***“And thus WE made you the Ummah (nation) that keeps to the centre of the path, so that you to be the witness of Allah’s Deen on mankind...” (2-143)***

The Muslims have been given a central position in everything. Whether earning or praying or doing any work, we are told to follow the middle, balance path and not go to the extreme sides or do too less or too much of anything.



The Quran says:

وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿١٧﴾

**“... But seek a middle course in between.” (17-110)**

We have been given the Kabah as our central point. The Kabah itself is the centre of the earth. Since ancient times, it was called the ‘navel or centre of the earth.’

Geographically, Arabia was the centre of the ancient world.

The Quran says:

**“And (remember) We made this House (Kabah) a centre for men and a place of safety.”**

So, dear children, you are the central or leading nation called *Ummat-e-Wasat* and also the best nation called *Khair-Ummat*.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ  
وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ﴿١١٠﴾

**“Now you are best of peoples who have been raised for mankind. You enjoin what is right and forbid what is wrong, by believing in Allah.” (3-110)**

When a group of people are made leaders or a leading nation, can they be selfish and be good only themselves and forget the world and other people? No, they cannot.

So, *Ibadah* or worship really means that we should spread goodness in the whole world and we should spread Allah’s message in the whole world and see that people follow it. That is complete *Ibadah*.

Caliph Oman (R.A.) often disguised himself and went out at night around the streets to find out the condition of the people. One night, he, like a guard, was passing through the streets. Suddenly, he heard some children crying in a house. He went near the house. He saw that a woman was sitting by a fire, and a vessel full of water was boiling over it. Her children were crying due to hunger. The woman was boiling water just to make the children think that food was being cooked but actually there was no food in the house.

Caliph Omar (R.A.) saw this and broke into tears. He went back and brought a bag full of flour and some ghee with it. His servant said, “I will lift the bag.”



Caliph Omar (R.A.) said, "No. You will not lift my burden on the Judgement Day."

He then returned to the woman's house, cooked bread himself and fed the children. As he was leaving, the woman thanked him and said, "How nice it would have been if a person like you were the Caliph of the Muslims." The woman had not recognised him.

Caliph Omar (R.A.) was the head of the state and yet he found time to visit the people at night to find out about them because he was worried about them. Every step he walked outside in the cold night, was *Ibadah* and when he cooked food for the woman, it was also *Ibadah* because he did it to please Allah.

Our Prophet (S.A.W.) wrote letters to kings of other countries and also sent groups of Muslim scholars to other lands to teach about Islam because Muslims are the leaders and the best nation.

One day, a ship was sailing in the rough seas with Muslim men, women and children from Ceylon (Sri Lanka) for *Haj*. Suddenly, a storm rose and tossed the ship and it was forced to stop at Debul, a port near Karachi in Sindh. Some dacoits (*robbers*) attacked these pilgrims and many of them were taken as prisoners. At that time, King Dahar ruled Sindh. He did not pay much attention to this incident. But, somehow, some men of the ship who had escaped, reached Basra and told the Muslim governor Hajaj about it. Hajaj wrote to King Dahar to do something about the kidnapped Muslims but again Dahar did not bother about it. A woman among the prisoners, wrote to the caliph to come and rescue them. Hajaj then sent an army under a brave commander named Muhammad-bin-Qasim to Sindh to help the imprisoned Muslims.

The helpless cries of imprisoned Muslim women and children brought the Muslim army to strange shores in Sindh. They fought, they won and finally captured Sindh.

The Muslim prisoners were released. Muhammad-bin-Qasim brought help and the light of Islam to Sindh.

Yes, their *Ibadah* was spread in the whole world. Muslims are like the police-force of the whole world. They wipe out evils, protect justice, ensure peace and law and order, and protect all peace-loving good people of any religion. Muhammad-bin-Qasim built the first mosque in Debul near Karachi in Sindh.

Do you see how he and his army did their duty as *Ummat-Wasat* and *Khair-ul-Ummat*?



Look at these people spreading goodness as leaders. Will you be like them.



### CAN YOU REMEMBER?

1. ***Should we do Ibadah ourself only?***  
No. We should make others also do *Ibadah*.
2. ***Why should we alone do this job of making others do Ibadah?***  
That is because Allah made us, the Muslims, the *Leading* or *Central Nation* and the *Best Group*.
3. ***What path should we follow while doing anything?***  
We should always follow the middle path, the balanced path while doing any work.
4. ***What does Ibadah really mean?***  
*Ibadah* means that we should ourself do good deeds and worship Allah, and also make others do good deeds and spread goodness.
5. ***Match the following:***

A. Leading Nation	Best Group
B. <i>Khair-Ummah</i>	World-leaders
C. Muslims	<i>Ummat-e-Wasat</i>



## MORALS

1. Zaid is watching a cricket match on T.V. Suddenly a bad picture appears on the screen. He switches off the T.V. and goes out for a stroll. On the way, he sees an old man shivering in the cold while sleeping on the pavement. He walks ahead, and sees many people sleeping on the edges of a bridge. They could fall over in the water. "Who is responsible for them? The government, of course," he thinks. He sees Zenab a widow, begging on the street. "I wish I could organise a fund to help the widows of the whole country." He sees small orphans sweeping the road. "I wish I could build nice homes and schools for the orphans," he thinks. He sees people buying wine at a wine shop. "I wish I could close all the wine shops of the country," he thinks. He thinks of the dirty programmes on T.V. and thinks, "I wish I had the power to ban all dirty films and see that only clean programmes are shown on T.V." Everywhere, he sees that people are unhappy. He meets Rashid on the way. Rashid excitedly shows him the newspaper and says, "Did you see the news? War has broken out between the two countries." But Zaid's eyes are on another news item "Famine in Somalia. Millions die." He tells Rashid, "I wish I had the power to stop this war and also to send plane-loads of wheat for those dying in Somalia. I wish we were not so weak."

Rashid says, "So you mean to say it is *Ibadah* to stop all these evils, wars, to remove people's sorrows and wipe their tears?"

"Of course, it is *Ibadah*," says Zaid.

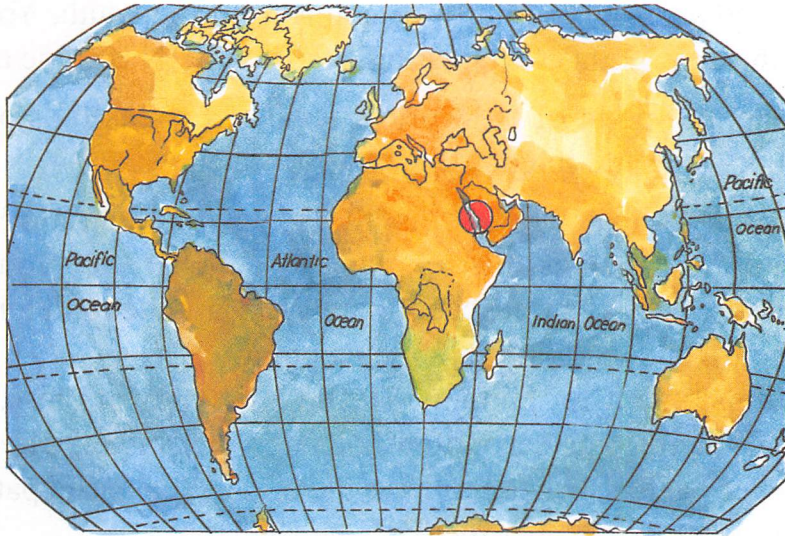
Rashid says, "Then how can we do this *Ibadah* on such a large and high level without power?"

"Yes, power is necessary to destroy sorrows and evils and to spread peace, goodness and happiness. Power is not bad if you want it, not for yourself, but for fighting evils and spreading peace and goodness." Is Zaid right?

2. Akhtar says he is too busy earning money for his family. He says that earning a *halal* livelihood is also *Ibadah*, and he has no time to do the work of spreading goodness and stopping evils in society. Soon, he has a chain of shops and houses because he works hard to earn more and more money. Is he right? Why not?
3. Zameer asks Mahmood, "How can the Kabah be called the navel or centre of the earth geographically?"

Mahmood says, "That's easy."





Look at this map. Makkah is located at  $40^{\circ}\text{E}$  longitude and  $21^{\circ}\text{N}$  latitude. Now, let us find the centre of the world's land-surface and see where it is. How can we do this? We will use the latitudes and longitudes to find the world's centre.

First, let's find the total populated area of the world. Populated area means an area where people live.

Longitude wise, the world's populated areas are two:

1. North and South America and greenland between  $50^{\circ}\text{W}$  and  $150^{\circ}\text{W}$  longitudes. They are spread over 100 ( $150-50$ ) Longitudes.
2. The rest of the world's land-surface (now oceans) is between  $0^{\circ}$  and  $180^{\circ}\text{E}$  longitudes. It is spread over 180 longitudes.

So, total populated areas are spread on  $100+180 = 280$  longitudes.

Now, the mid-point or centre of 280 is half-way between 280, that is,  $280/2 = 140$ .

Now, count from the East or count from the West of the populated areas, and you will see that this mid-point of 140th longitude of the land-surface falls on  $40^{\circ}\text{E}$  longitude exactly on Makkah.

But, now, let us also see where the world's centre is latitude-wise.

Latitude-wise, the world's populated area (land-surface only) is between  $80^{\circ}\text{N}$  latitude and  $42^{\circ}\text{S}$  latitude. It is spread totally over 122 latitudes ( $80+42$ ).

So, total populated area, latitude-wise, is spread over 122 latitudes.

Now, the mid-point or centre of 122 latitudes has to be mid-way between 122, that is,  $122/2 = 61$ .

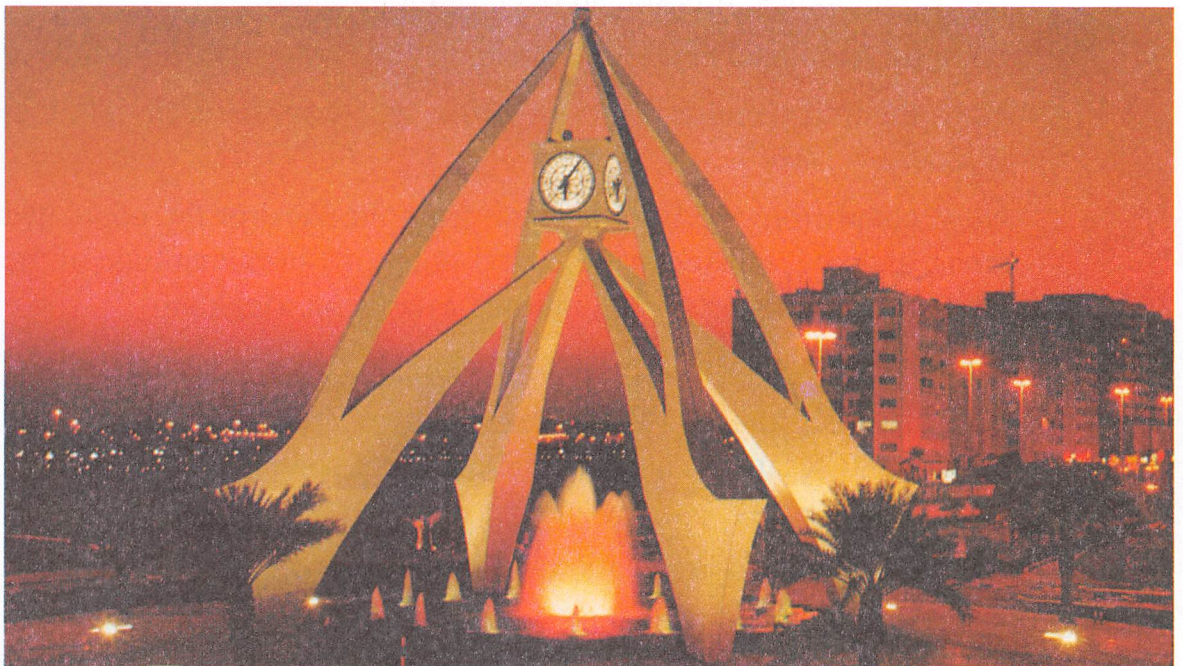


Now, count from the north or count from the south. You will find that this mid-point of 61st latitude falls on 21°N latitude on Makkah.

So, the mid-point of the world's populated areas falls on Makkah, latitude-wise and longitude-wise.

This shows that Makkah is the navel or centre of the earth. Mahmood finishes his explanation. What do you think of Mahmood? Ask your teacher to draw the latitudes and longitudes on the board and explain Mahmood's point.

4. Shehzad buys cloth for curtains. He finds 3 types of cloth. One costs Rs.10/- per metre. The second costs Rs.25/- per metre. The third costs Rs.100/- per metre. Shehzad follows the middle, balanced path and buys the cloth worth Rs.25/- per metre. Is he right?
5. Asim travels on a reserved second class ticket. He does not go by the general class or by first class. He chooses the middle class. Is he right?
6. Suhail prays, fasts, gives zakat, performs Haj and reads the Quran daily. He is kind and follows all Quranic teaching. He tells others too to follow Islam. He follows the middle or central path in life. Is he right or wrong?



*Clock Tower, Dubai, UAE*



## 22. HADEES QUDSI

The sayings of our Prophet (S.A.W.) are called *Hadees*. There are some sayings which are called *Hadees-Qudsi*. 'Qudsi' means pure. Those Hadees in which our Prophet (S.A.W.) quoted Allah, are called *Hadees-Qudsi*. For example, the Prophet (S.A.W.) said: "Allah said this and this... ." *Hadees-Qudsi* are Allah's communications to the Prophet (S.A.W.) which are not in the Quran. The Prophet (S.A.W.) then conveyed them to the people in his language. *Hadees-Qudsi* was revealed to the Prophet (S.A.W.) through Angel Gibraeel or through a vision. But, they cannot be called as exact as the Quran. They are *hadees* because the Prophet (S.A.W.) conveyed them in his own words.

The *Hadees Qudsi* are very few and beautiful. Here is a *Hadees Qudsi*. Ubad-bin-Samit (R.A.) reported that Prophet Muhammad (S.A.W.) has said that:

*"Allah created the pen first of all and commanded it to write. The pen asked Him what it should write. Allah, the Almighty, ordered it to write the Destiny, that is, the things which are destined to happen. Hence, it wrote down whatever was pre-destined to happen from the beginning to the end."*

Another *Hadees Qudsi*:

Abu Huraira (R.A.) reported that Prophet Muhammad (S.A.W.) said that *"Allah says that He is by the side of His man who remembers Him and his lips move in chanting His Sacred Name."*

### CAN YOU REMEMBER?

1. *What is Hadees Qudsi?*

A *Hadees* in which the Prophet (S.A.W.) quoted Allah, is a *Hadees Qudsi*.

2. *What is the meaning of Qudsi?*

*Qudsi* means pure.

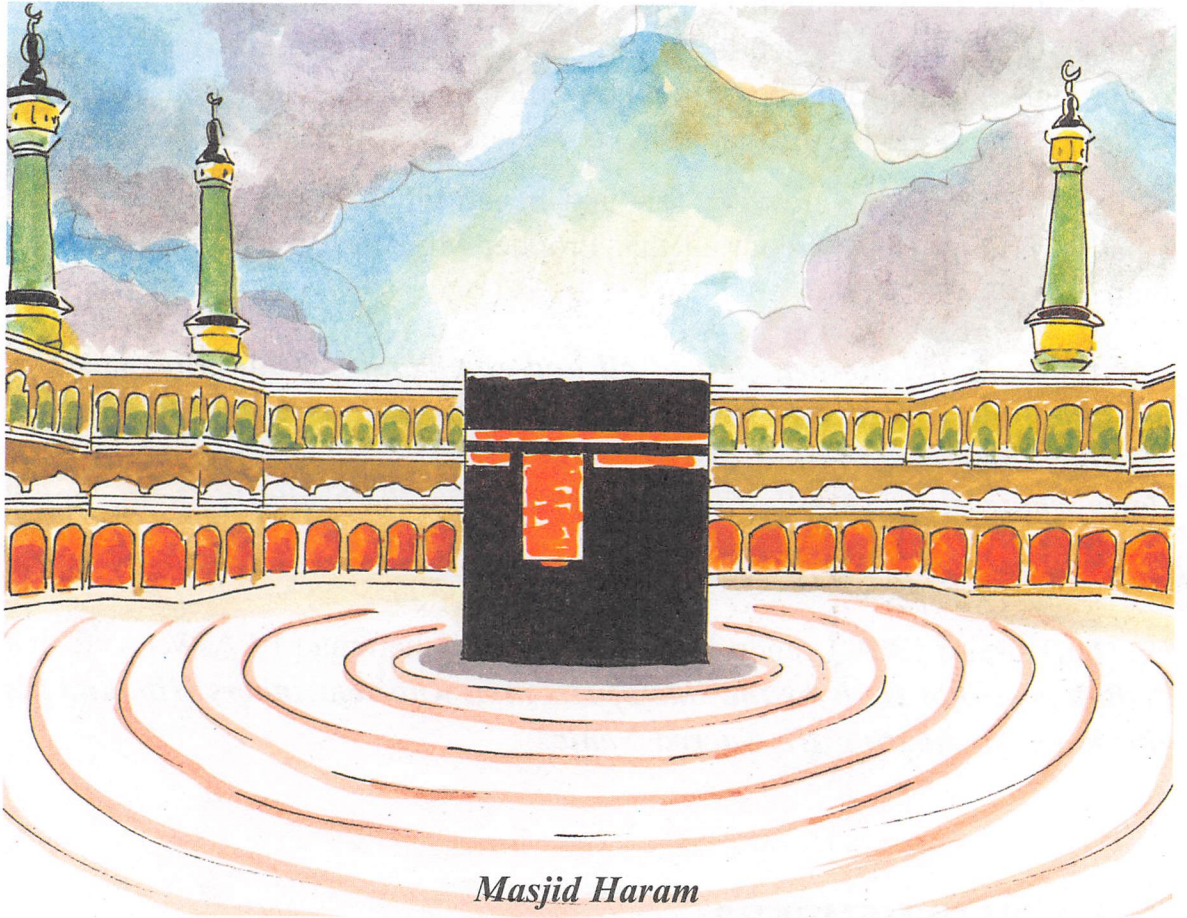




## 23. THE THREE MOSQUES

Three mosques are very important in the world. They are:

1. Masjid Haram.
2. Masjid Nabvi.
3. Masjid Al-Aqsa.



*Masjid Haram*

### **Masjid Haram**

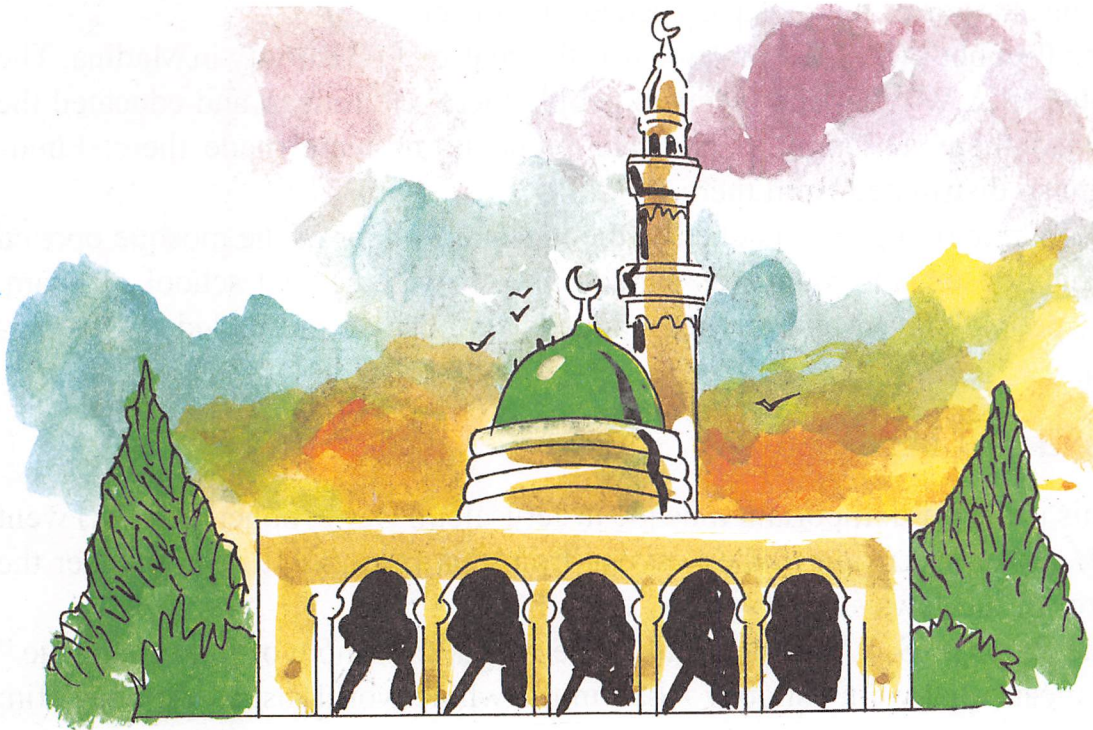
Masjid Haram is the mosque in which stands the Kabah in Makkah. It is the *Qibla*. The *Qibla* is the direction towards which we turn for *salat*.

We turn towards this mosque for *salat*. We perform the *Haj* there. Millions of people come there from all over the world for *Haj*.

### **Masjid Nabvi**

The Prophet's (S.A.W.) mosque is also called *Masjid Nabvi*. In the Prophet's (S.A.W.) days, it was a simple structure made of mud-walls and a





*Masjid Nabvi*



*Masjid Al-Aqsa*



roof made of branches. The Prophet's (S.A.W.) house was attached to the mosque. A door of the mosque opened into his house.

The Prophet's (S.A.W.) mosque was the centre of all activity in Madina. The Prophet (S.A.W.) met and received people there. He trained and educated the *Sahabah* there. Discussions and war preparations were made there. Funds were also distributed from there.

A separate room was attached to the mosque. A door of the mosque opened into his house. This room was called *Suffa*. It was the first school of Islam. Here, people stayed and learned about Islam. They were called *As-haab-e-Suffa*.

## **Masjid Al-Aqsa**

This is the third important mosque in Jerusalem. Our Prophet (S.A.W.) went for *Meraj* or ascension to the heavens from that mosque. It is now under the control of the Jews since 1967.

The Prophet (S.A.W.) once said, "The world, the whole of it, is a mosque." This means that we must obey Allah in the whole world just as we obey Him in the mosque.

When we build a new colony or locality, we first build a mosque. We meet each other 5 times a day when we go to the mosque for *salat*.

A mosque is a house of Allah and we go there as Allah's guests and servants. It is a clean and pure place. You too should be clean and pure when you go there. You cannot enter the mosque in a dirty state.

Do not talk loudly or laugh in a mosque. Do not disturb others there. Always stand in line in neat rows while praying.

A mosque is a very important place. It is not just a prayer-house.

It is a busy centre of activity of the people. We pray, meet and get important news in the mosque. Quran is read and taught here.

Our Prophet (S.A.W.) met and received people in his mosque. His mosque was also his office. He educated the Muslims in the mosque.

We must go to the mosque as soon as we hear the *Adan*. Boys and men must offer *salat* in a congregation (*Jamat*) in the mosque. Girls and women should pray at home. They can go to the mosque to pray if they so wish but our Prophet (S.A.W.) wished that women may pray at home.

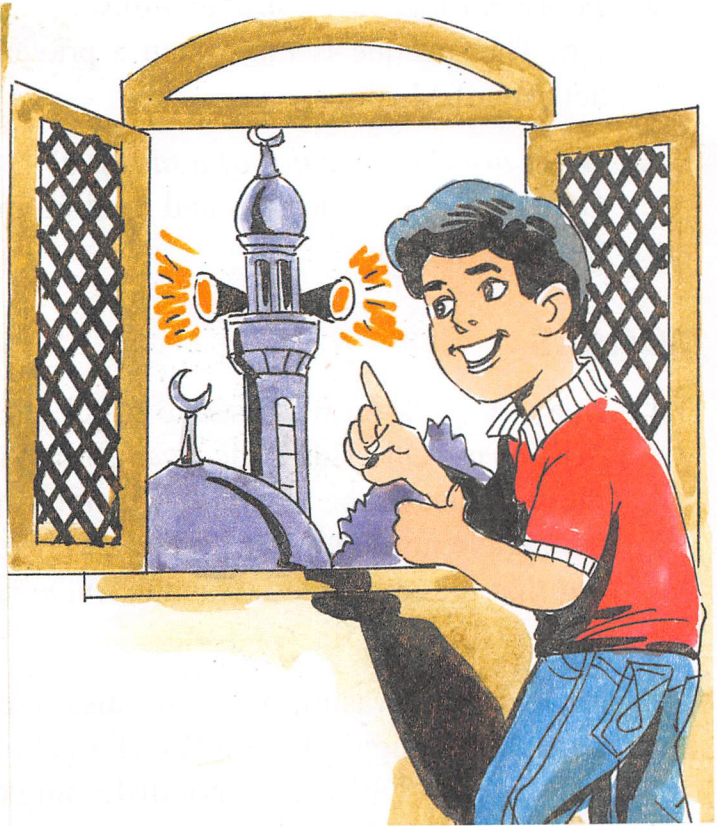
Those who go to the mosque regularly to pray, have been promised heaven.

## **Azan**

How did the *Azan* begin? One day, the Prophet (S.A.W.) and his compan-



ions were thinking about the best way to call people to the mosque. Some *Sahabah* said that a horn can be blown. Others said that a bell can be rung. Yet others said that a fire can be lighted on a high place for people to see and come for prayers. Omar (R.A.) said that the human voice can be used to call people for *salat*. The Prophet (S.A.W.) was happy with Omar's (R.A.) suggestion and accepted it. The golden-voiced Bilal (R.A.) gave the first *Azan* in his melodious voice. He became the first *Muazzin* of Islam. You must



always repeat the *Azan* words when you hear the *Azan*, and say the *dua* after *Azan*, Just like this boy

### CAN YOU REMEMBER?

1. Name the 3 important mosques.

The 3 important mosques are:

- A. Masjid Al-Haram.
- B. Masjid Nabvi.
- C. Masjid Al-Aqsa.

2. Match the following:

A. Masjid Al-Haram	Prophet's (S.A.W.) mosque.
B. Masjid Nabvi	First <i>Qibla</i> .
C. Masjid Al-Aqsa	Present <i>Qibla</i> .
D. First School of Islam	<i>Suffa</i> .

3. How must you behave in a mosque?

We must be clean, silent and sober in a mosque.

Learn this *dua* (to say after *Azan*):

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ  
وَالصَّلَاةِ الْقَائِمَةِ اِنِّىْ مُحَمَّدًا  
يَا وَاسِيْلَةَ وَالْفَضِيْلَةَ، وَاَبْعَثْهُ  
مَقَامًا مَّحْمُوْدًا يَا اَلَّذِيْ وَعَدْتَهُ.



4. *Is the mosque just a prayer-house?*

No. The mosque is more than a prayer-house. It is a social centre of activity of Muslims.

5. *What are the activities of a mosque?*

Offering *salat*, education and holding meetings are some of the activities of a mosque.

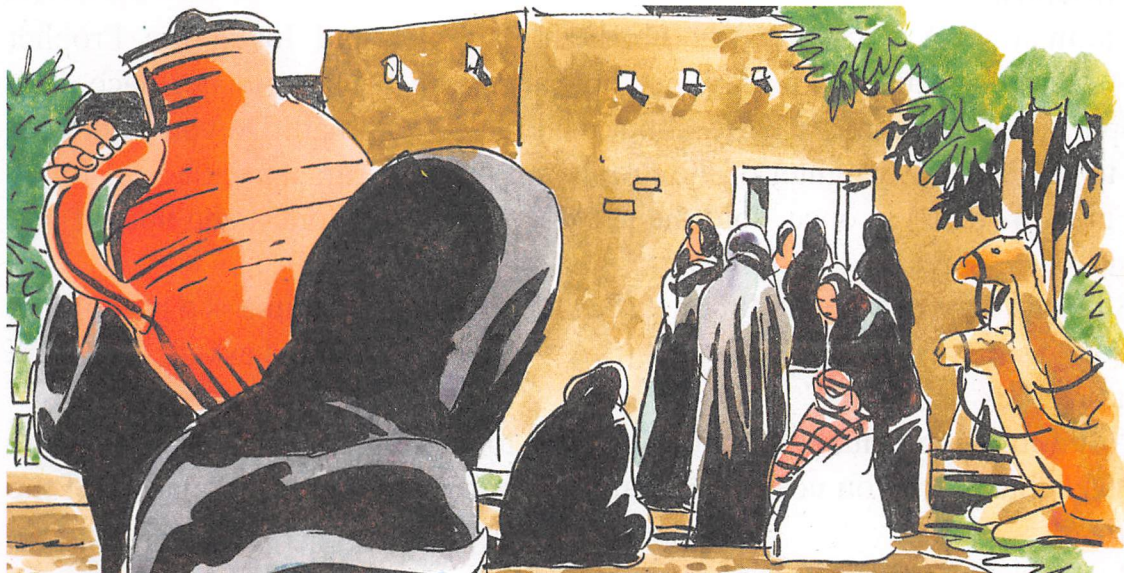
## MORALS

1. In a city, pork-fat was used to make ghee (cooking oil). Pork is forbidden for us. On Friday, the *Imam* brought an empty box of that ghee in the mosque. In the *Khutbah* (sermon), he held up the box and advised the people not to buy that brand of ghee. The people now stopped buying that brand of ghee. Was the *Imam* right in telling the people about it?
2. Jasim, Altaf, Wasim, Atif and Faisal are boys aged 13. They go to the mosque and giggle and shuffle all the time. A man tells them to be quiet. Faisal, says "Oh! We are not disturbing anyone." Why is Faisal wrong?
3. Sameer and Salman go to pray in the mosque. Sameer hides Salman's shoes near the mosque. Salman goes home without shoes. On the way, his foot is hurt by a piece of glass. He now cannot go to the mosque for 2 days. What will you tell Sameer?
4. Sajid is always late for *salat* and has to pray separately in the mosque. His friend Afzal is always in time and prays with the congregation. Sajid tells Afzal, "It does not matter if I miss the *Jamat*. At least, I pray in the mosque after the *Jamat*," Is Sajid wrong? What should he do?
5. Fareed goes to the mosque regularly. Every time he goes to the mosque, he also visits a friend or goes for a stroll (walk) or goes to a shop. So, he comes back home after a long time. His mother gets worried every time he goes to pray. Is Fareed right in tricking his mother?
6. Akhtar and Javed are late for prayers. They are children of 10. They do not get a place to pray and have to pray in the mud. They blame others for not keeping prayer-mats there. Are they right in blaming others? What will you tell them?



## 24. THE FIRST LADY OF HEAVEN

One day, Prophet Muhammad's (S.A.W.) youngest daughter Fatimah (R.A.) went to see the Prophet (S.A.W.), her father. Her clothes had become dirty while sweeping the floor. Her hands were full of hard sores because she ground (crushed) the wheat daily on a grindstone. There were marks on her



neck as she carried the water-pot daily on her neck.

She had heard that some servants had come to the Prophet (S.A.W.). So, now she went to him to ask him to give her a servant. But, when she reached the Prophet's (S.A.W.) house, she saw many people there. She returned without meeting the Prophet (S.A.W.).

The Prophet (S.A.W.) had seen her. He visited her the next day and asked her why she had come. Fatimah (R.A.) kept quiet. Her husband Ali (R.A.) said, "Sores have come up on her hands and neck by lifting the water-pot and grinding the wheat. I saw that some slaves had come to you and I sent her to you to ask for a servant so that she could be saved from this trouble."

The Prophet (S.A.W.) said, "Fatimah! Be pious. Do your duties towards Allah. Live according to your family's ways. And, before sleeping at night, recite *Subhan-Allah* 33 times, *Alhamdulillah* 33 times and *Allahu Akbar* 34 times. This deed will be better for you than a servant."

Fatimah (R.A.) replied, "I am happy with Allah and the Prophet (S.A.W.) in this very condition."

Dear children! Fatimah (R.A.) lived a simple life. She was born in the same year when her father was made a prophet. She resembled the Prophet (S.A.W.)



a lot. She walked and talked just like him. She was very brave. As a small girl, she saw one day that the enemy had put some dirt on the Prophet's (S.A.W.) back in Makkah. Fearlessly, she went right in the midst of the jeering people and, weeping, removed the dirt from his back.

In the battle of Uhad, she heard a rumour that the Prophet (S.A.W.) was killed. She ran to the battle-field and found him safe. She washed and dressed his wounds.

Fatimah (R.A.) was a very obedient daughter and loved the Prophet (S.A.W.) very much. One day, her husband gave her a gold necklace. The Prophet (S.A.W.) came to know about it and said, "Fatimah! Do you want people to say that the daughter of the Prophet of Allah, wears a necklace of fire?"

Fatimah (R.A.) at once sold the necklace. With its money, she bought and then freed a slave.

She was very dear to the Prophet (S.A.W.). He said, "Fatima is a part of me. One day, she was sick. The Prophet (S.A.W.) went to her and asked, "How are you, my sick daughter?"

"I am in much pain, and there is nothing to eat in the house," she said.

"Daughter! Are you not happy that you are the chief of all the ladies of the world?"

"Father! Then, what about Maryam (A.S.)?"

The Prophet (S.A.W.) replied, "She is the leader of the women of her times. You are the leader of the women of your times."

He (S.A.W.) also said once, "Fatimah is the leader of the women of heaven."

So, Fatimah (R.A.) was called *Sayyidatunnisa* or leader of women. She was also called *Zahra* (flower), *Batool* (true servant of Allah), *Tahera*, *Raazia*, *Zaakiya* and *Sayyidatunnisa-Ahle-Jannah*.

Before his death, the Prophet (S.A.W.) whispered something to her and she began weeping. He then whispered something again, and she smiled. She said to *Ummul-Mumineen* Ayesha (R.A.) later, "First he said that he would die and then he said that "you will be the first in my family to come and meet me."

Fatimah (R.A.) was a modest and shy lady. One day, the Prophet (S.A.W.) asked her, "What is better for a woman?" She replied, "That she should not see any man nor any strange man should see her."

Fatimah (R.A.) was married to Ali (R.A.) at the age of 18. She had 6 children — Hasan, Hussain, Mohsin, Ruqayya, Umme-Kulsoom and Zenab (R.A.). Mohsin died in infancy.

Dear children! Our Prophet's (S.A.W.) daughter was a simple woman. She



used to pray a lot. Her son Husain (R.A.) said, "I saw mother offering *salat* during a major part of the night till dawn and praying for the forgiveness of Muslim men and women."

The Prophet (S.A.W.) said, "Among the women of the world, 4 are great — Khadijah, Fatimah, Maryam and Asiyah (Pharoah's wife) (R.A.)." Fatimah (R.A.) died six months after the Prophet's (S.A.W.) death at a young age. She loved *Hejab* (*Purdah*) so much that she was worried how her *Janazah* (dead body) would be carried. She desired that some branches be fixed to her cot and then a cloth be put over that the maintain complete *Hejab*.

When she died, her *Janazah* was carried out in the same way. Will you not be simple and God-fearing like Fatimah (R.A.)?

## CAN YOU REMEMBER?

1. *What did the Prophet (S.A.W.) tell his daughter Fatimah (R.A.) to do, when she wanted a servant?*

The Prophet (S.A.W.) told her to be simple, pious and dutiful. He also told her to recite *Subhanallah* 33 times, *Alhamdulillah* 33 times and *Allahu Akbar* 34 times at bed-time at night.

2. *Describe the Prophet's daughter Fatimah (R.A.)?*

Fatimah (R.A.) resembled her father very much. She was simple and hardworking. She prayed a lot at night. She loved *Hejab* or *Purdah*.

3. *Who is called the leader of women or Sayyidatunnisa?*

Fatimah (R.A.) has been called the leader of women or *Sayidatunissa* by the Prophet (S.A.W.).

4. *Name Fatimah's (R.A.) children.*

Fatimah's (R.A.) children were Hasan, Husain, Mohsin, Umme-Kulsoom, Zenab and Ruqayya (R.A.). Mohsin died as a baby.

5. *Who are the 4 greatest women of the world?*

Lady Khadijah, Lady Fatimah, Lady Maryam and Lady Asiya (R.A.) are the world's greatest women.

6. *Why is simplicity good?*

Simplicity is good:

- because it is a sign of *Iman*.
- because our Prophet (S.A.W.) was simple.
- and because simplicity has great beauty.

7. *Who is the leader of the women of Paradise?*

Lady Fatimah (R.A.).



## MORALS

1. Raghiv could never move out without a costly dress, costly shoes, perfumes and a car. As a result, he always found it difficult to go out easily. Sameer was a simple boy. He always got dressed on his simple clean dress in minutes if he wanted to go out. Solve Raghiv's problem.
2. Shareefa wore a heavy golden dress, heavy jewellery and heavy make-up. She then went to a meeting and fainted due to the heat and weight of her heavy dress. Sadia, another lady, was dressed in a decent, simple dress and helped actively in the meeting's activity. Why could Saida be easy and active?
3. Aftab always gave parties, spent a lot of money on food, furniture, dresses and cars. Then, his business failed. He suffered a heavy loss. Now, he became poor but could not adjust to simple food, simple dresses and a simple life. His friends made fun of him. He went mad. Why did Aftab go mad? Did he go mad because of business losses or because he was not able to adjust with simple ways.
4. Tahir lived a decent, simple life when he was rich. He hated to show-off. Then, he became poor but he was still peaceful and lived the same simple life. People found no change in him or his habits. They respected him. Why?





## 25. COOPERATION



Look at the boy in the picture. His mother is loving him and cooperating with him. Today, many people search for happiness in shopping, in spending money on wealth, in extravagant tours and picnics, dresses and jewellery. But, we can never get joy by such things.

Sometimes, small things give us real joy. Doing something nice for someone, giving up something to make someone's life easier, helping someone in his work gives deep pleasure. When people begin behaving like this towards each other, it is called cooperation.

Cooperation really means caring for others' pains and problems and working together closely to achieve a purpose.

One day, our Prophet (S.A.W.) asked the people, "Who will accept my invitation and be my brother and companion?"

He repeated this question 3 times. Everyone was silent but each time a small boy of 13 stood up and said, "My age is less. My legs are thin and my eyes also pain often but I will be your friend and helper."

The Prophet (S.A.W.) told him to sit but he stood up again and said, "I will join you." Do you know who the little boy was? He was Ali (R.A.), the Prophet's (S.A.W.) cousin. He was later called *Asadullah* or "Lion of Allah"





because of his bravery. Helping and joining others for good work is called cooperation. The little boy cooperated with the Prophet (S.A.W.) by joining his group and became his friend and helper.

All the friends and helpers of the Prophet (S.A.W.) loved each other and cooperated very much. They shared their joys and pains. That is why they were successful and soon they conquered half the world and set up peace and Allah's laws in these lands. Cooperation can move mountains.

One day, someone sent a piece of mutton to a companion of our Prophet (S.A.W.). He accepted it but thought, "Another person is more needy than I am." So, he sent the mutton to that man. That man accepted it but sent it to another man.

But, this man too said, "I know a man who needs this more than me." So, he sent it to another man. In this way, the piece of mutton passed many hands and, at last, it came back to the first *Sahabi* (Prophet's [S.A.W.] companion) who had sent it.

All these people knew each other's needs and pains. They had sympathy and love for each other. They placed their friends' needs above their needs.

They worked together and shared their needs, pains and joys together. This is called cooperation. This is also *Ibadah* because it is done to please Allah. You too must always think of others' needs and be kind and cooperative, especially with those people who are working with you for the same work of spreading goodness.

Sometimes, people who are doing the same work, do not cooperate. Then, they harm the work. Sometimes, they fight. Some do not fight but do not also support others in the good work. Then, they behave like ants. Why? The ants pull an object in the opposite direction. Each group pulls the object backward. So, the object finally moves slowly but it could have moved faster if the ants had cooperated and pushed it together in the same direction. Look at this picture to see how these children are cooperating.





Yes, dear children, our work of spreading Islam can spread faster if we all cooperate with each other, and share each other's good work, pains, needs and joys like the *Sahabah* who sent the piece of mutton around.

## CAN YOU REMEMBER?

### 1. *What is cooperation?*

Cooperation means caring for others' pains and problems and helping and joining others for good work.

### 2. *Why is cooperation also an Ibadah?*

Cooperation is also *Ibadah* because we do it to please Allah only.

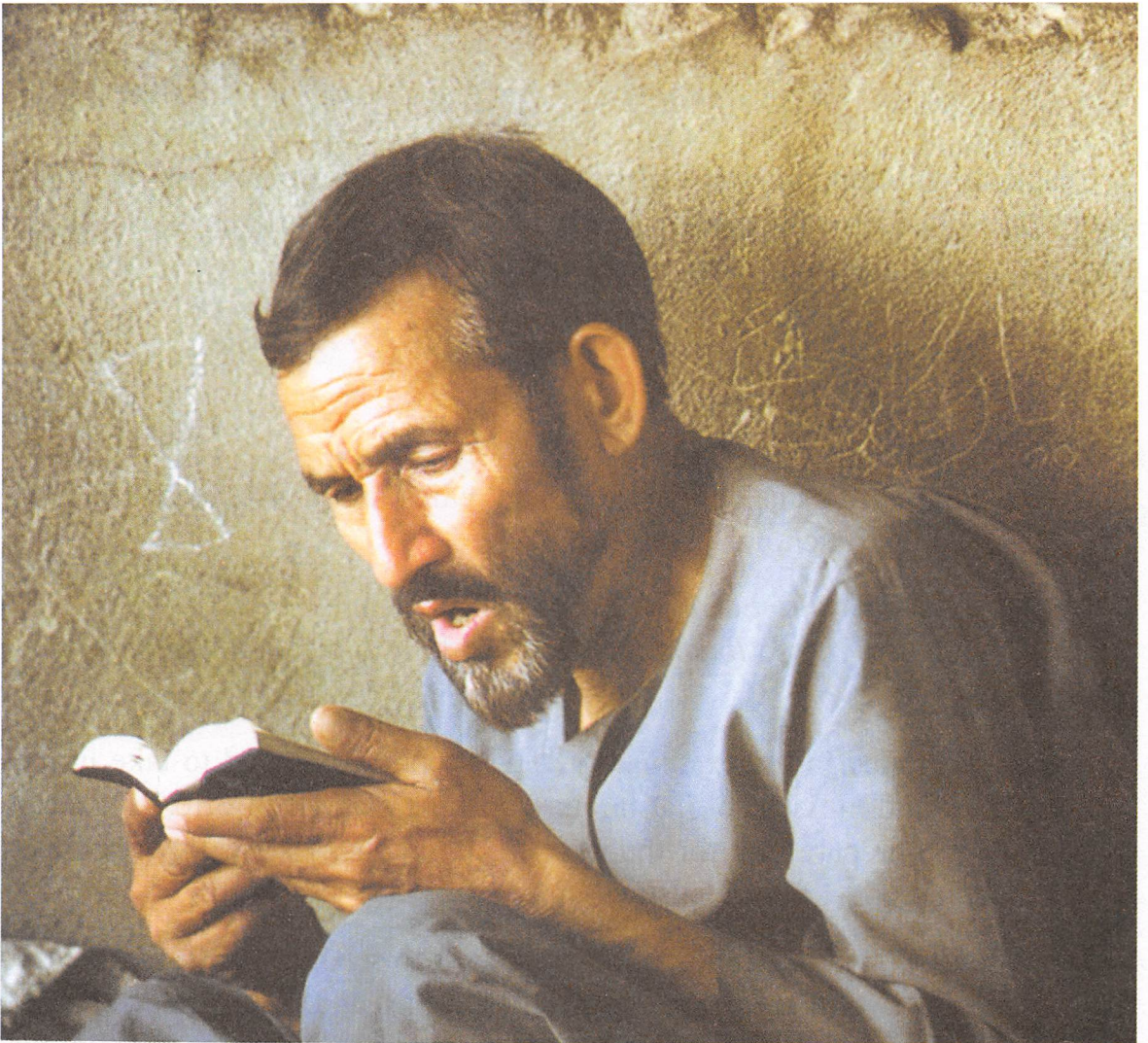
## MORALS

1. Fareed failed in his examination. His friends continued to take him to parties and movies so that he may not feel sad. Asim offered to teach him and prepare him for the next examination. Who really cooperated with Fareed — his friends or Asim?
2. Zulfa is ill and in bed. Her friends drop in to see her. They go after saying a few words of sympathy. Reshma comes and cooks food for Zulfa and her children. She cleans her room, changes her bedcovers, applies medicine to Zulfa's forehead and comes for a week to do this work. Who cooperated with Zulfa? Calling on the sick is called *Ayadat*. Who



did real *Ayadat*—Zulfa’s friends or Reshma?

3. Farasat has a weak eyesight and can see the writing on the blackboard with great difficulty. His classmates always give him the front seat. What do you think of them?
4. Baji’s mother is busy cooking. Baji’s little baby-brother is crying. Baji plays with him and takes care of him. Now, her mother can cook peacefully. Is Baji a good girl?



*Reading of Quran Majeed*



## 26. OUR HIDDEN ENEMY

You must have heard that many countries spend a lot of money to build a large army. Why? They want to be ready and prepared to fight enemy attacks, and to protect themselves. That is why they send scouts and spies to find out everything about their enemy, so that they can know who their enemy is and how the enemy works or plans to attack it. You will call a country very foolish if it keeps sleeping and knows nothing about its enemy.



We too have an enemy but we never think much of him. He is Satan, our greatest enemy.

We would be very foolish to ignore this enemy. We must know everything about him and all his tricks.

Satan is a *Jinn*. Like other *Jinns* (*genie*), he is made of fire. The *Jinns* also have good and bad, Muslim and *Kafir Jinns* amongst them. They live on this earth but we cannot see them. Sometimes, some people do feel them. They can move at a great speed and can cross distances in minutes. The good *Jinns* never harm people.

When our Prophet (S.A.W.) was praying on his way back from Taif, a group of *Jinns* heard his recitation of Quran in *salat* and accepted Islam. They were good *Jinns*.

*Iblees* or Satan is a bad *Jinn*? Why is he our enemy? He is full of hatred and revenge for us. Why? You remember that when Allah ordered everyone to bow to Adam (A.S.), Satan refused to bow. He was proud that he was made of fire and would not bow to man made of mud. So, Allah condemned Satan to hell forever.



At that time, Satan said to Allah, "O my Lord! If it is so, then give me respite (time) till the Judgement Day when they will be raised."

Allah said, "I grant time (respite, chance) to you till that day, the time of which I know."

Satan said, "I swear by Thy Honour, I will lead them all astray except those of your servants who are sincere and purified (by you)."

Allah replied, "This is the truth and I say the truth that I will surely fill hell with you and those who follow you, everyone."

Satan said, "I will lay waiting and hidden on life's highway for men to pass and I will attack them from front and from behind and from right and left."

Dear children! Do you see why Satan is our enemy? He thinks that he has to burn in hell forever because of us, Adam's children. Actually, he has to go to hell because he did not obey Allah because of his pride. But, he does not understand this. He now takes man to be his greatest enemy and wants to take us too to hell with him.

Satan thinks "Why should I burn alone in hell? I will take as many people to hell with me as possible. And the only way to take them to hell is to make them do the same thing which I did. They too must disobey Allah. They must not bow to him. I will make them bow to each other and to stones, trees, graves, sun and moon. That will be great fun and a big joke. I did not bow to man but I will make man bow to other men or statues of men, stones and animals. Ha, ha. I will take my sweet revenge. But, men are intelligent. They will never do bad things if I tell them to do so directly and openly. I have to be careful. I have to trick them into doing evils. I have to hide and wait for them. I will attack them indirectly from front and behind, right and left, in their brain and heart, in their thoughts and even in their blood. Whenever they get up to do a good thing, I will make them lazy, sleepy and comfort loving. O sure, they are born good by nature. I'll have to present bad things covered with good covers. Then only they will accept my bad ideas. I'll have to give evil and dirty thoughts and deeds wrapped in good, beautiful covers just like excreta wrapped in a shining toffee wrapper to make it look like a toffee."

Dear children! Do you see how Satan talks to himself about us? He challenged Allah that he will lead us astray to hell but Allah also challenged Satan, as if saying, "Do what you want. You can never shake my real and sincere servants. I trust them. They will not follow you."

Dear children! How much Allah trusts us that He left Satan free to do whatever he wants because Allah trusts that His real and faithful servants will never go to Satan's side but will stay with Him. Will we break and betray Allah's trust in us by following Allah's enemy? Will we be a member of Satan's group



or Allah's group?

It is very important to know how our enemy works, so that we can defeat him. Let us see how Satan works:

1. He never works openly. He hides and works secretly in our thoughts.
2. He never works directly. He works indirectly and attacks from behind.
3. He never exposes his evil plans and ideas. He presents them hidden inside a beautiful and good form and cover. For example, he tells us to see a bad film "just to learn good things" from it.
4. He puts doubts (*Waswasa*) in our hearts and minds about *Tauheed*, about good deeds and good work.
5. Whenever he sees that some people are doing good work together, he creates doubts and enmity between them and makes them fight because he knows their good work will fail if their unity and friendship breaks.
6. He makes people angry because in anger a person is not normal and loses his judgement power and the power to see right from wrong. That is why our Prophet (S.A.W.) told us to do *Wudu* if we are angry because water puts out fire. Anger is a Satanic quality and Satan is made of fire.
7. He creates disappointment and depression in people who are in pain, and tells them, "Why suffer for the sake of Allah? Come to my ways of comfort and *shirk* (polytheism) and you will be free from pains." But this is again just Satan's lies and fraud.
8. Satan always tells lies, does fraud and creates false hopes and love of the world and money in the heart.
9. His only aim is to take people to hell.
10. He always tries to take men away from *halal* ways to *haram* ways by putting a thought in them that — "Oh! There is no *haram* in doing *haram* things just once."
11. He is after the good and God-fearing people more than the bad ones because the bad ones are already on the path of hell. But, he is worried only about the good ones who are walking quickly on the path of heaven.
12. He attacks the family life of a person first. He finds out the ignorant family members first and leads them astray. This leads to tension in the family.
13. He tries to break up husband-wife relations first. He creates doubts, dissatisfaction and fights between them. He knows that if the husband and wife break up, the children will break up soon and the family will



be destroyed. It is easier to lead them astray if the family members are broken up and separated. It is difficult to break or tempt a united family whose members are not ignorant of knowledge.

14. Satan is very organised. He and his team of smaller satans work with unity and discipline to lead people to hell. You will always see Satan's work very well-planned. For example, look at the cable T.V. network which reaches every house and shows bad or useless films all the time.
15. On the Judgement Day, Satan will turn away from the people of hell and say, "I am not responsible for you. I am not your friend but you took me to be your friend. You are not my friend but my enemy. I tempted you with false hopes, love of world, comfort and money. I did lead you astray. But, I had no control over you or your brain. You should have been strong enough to resist my thoughts. Its your fault that you are in hell, not my fault. Now burn forever. And, I have no relation with you."

Dear children! This is how Satan and his team works. Recognize their tricks. See their evils with open eyes. Be alert and watchful of your enemy.

One day, Sheikh Abdul Qadar Jeelani was going through a forest. He was tired, hungry and thirsty. He had not taken food or water since many days. He was God-fearing and prayed a lot. Suddenly, as he was passing through the forest, it began raining. He thanked Allah, washed himself and drank the pure rain water.

Suddenly, he heard a voice coming from the clouds. It said, "O Abdul Qadar! I am your Lord. You have prayed so much and you have become so pious (God-fearing) that now all *haram* things have become *halal* for you."

At once, Abdul Qadar Jeelani said, *Aoozo-billahi-minash-shaitan-irrajeem*. He knew it was Satan. Someone later asked him how he came to know that it was Satan. He said, "Allah can never tell us to do *haram* things. Only Satan can say this."

Dear children! Sometimes at dawn, Satan makes you lazy and more sleepy and stops you from *Salat-ul-Fajr*. But, he does not do it directly. He tells you "Oh. Do pray but there's still time. Sleep a little more. There's still time." and the *Fajr* time passes away. This is just an example of how Satan tempts you in the cover of goodness. Yes, he tells you silently to do other things when you are about to begin a good work. When you are about to go to the mosque, you think, "Oh, its very hot outside. I better finish my studies first." And, when you sit to study, you think, "Oh, there's all day left to study, I better watch T.V. now." Dear children, its not you who is thinking all this. It's Satan who gets into your thoughts and changes them. Only alert people recognise Satan's



tricks. He whispers in your ears and mind to mislead you. So, be alert and recognize his tricks. Remember, an enemy is always after you, pulling and pushing you softly, gently, slowly, very slowly towards hell.

How can you fight off Satan?

1. Never think that you are safe from him. Be alert.
2. The more you do good deeds, the more you should be alert.
3. Say *Aoozo-billahi-minash-shaitan-irrajeem*. This means "I ask Allah's refuge from the cursed Satan."

This is the prescription for driving away evil thoughts and Satan.

4. Recite *Ayatul Kursi* often.
5. Stay in the company of good and God-fearing people. Live in an area where good, pious people live even if they are poor. Be friendly with pious people even if they are poor.
6. Live a simple life and look down at the world and money. Do not love the world or wealth. They are just a medium or weapon to do good deeds. They are not our aim. To win heaven, is our aim. So, will you now be alert and stay away from the tricks of your greatest enemy?

## CAN YOU REMEMBER?

### 1. *Who is our greatest enemy?*

Satan or *Iblees* is our greatest enemy.

### 2. *Does Satan attack directly and openly?*

No. Satan attacks indirectly and secretly. He puts in our mind bad ideas covered in good, beautiful covers.

### 3. *Why is Satan our enemy?*

Satan is our enemy because he thinks that he has to go to hell because of Adam and Adam's (A.S.) children.

### 4. *How does Satan plan to take his revenge against us?*

Satan wants to take his revenge by tempting us to bad habits and taking us to hell with him.

### 5. *What is the one and only aim of Satan?*

Satan's only aim is to take us to hell.

### 6. *Whom does Satan attack most?*

Satan mostly attacks those people who do good work.



7. ***Which is the easiest way in which Satan makes us bad?***

The easiest way in which Satan makes us bad is by making us lazy and angry very often.

8. ***Which part of a person's life does Satan attack first?***

Satan attacks the family life of a person first. He tries to break the unity, joy and peace of the family people.

9. ***Among the family people, whom does Satan try to break up first?***

Satan tries to break the husband-wife relations first and then he attacks the weak members of the family.

10. ***Does Satan work with discipline?***

Yes. Satan works with discipline. He is very organised.

11. ***How can we fight off Satan?***

We can fight off Satan by being alert, by never feeling safe from his attacks, by asking Allah's help, by having simple habits and having good friends.

12. ***Mark 'true' or 'false'?***

A. We must recite *Aoozo-billahi-minash-shaitan-irrajeem*  when Satan tempts us.

B. We must recite *Ayatul-Kursi* to protect ourselves from Satan.

## MORALS

1. Saeed fights with Kaleem. Kaleem is angry. He is about to fight back but suddenly remembers that Satan is making him angry. So, he quietly walks away. Is Kaleem right?
2. Rizwan is in urgent need of money. He learns that he can get a loan from a bank but he has to give interest on it. He is tempted to take the loan. He knows that giving or taking interest is *haram* and fights back the temptation. He does not take the loan. Did he defeat Satan?
3. Shahid is beaten by some boys during the recess. Shahid knows that Satan is trying to break their unity. So, he does not hit back. He saves himself somehow and complains to the teacher. The teacher punishes the guilty boys. She also gives a prize to Shahid for not taking revenge. Is Shahid right?



## 27. THE STORY OF *AAKHIRAH*



How often we wish that a dead person could come back from the grave and tell us what's happening there or perhaps, we could peep out of a window in the sky and look into the other unseen world?

The Quran, *hadees*, our Prophet's (S.A.W.) experiences during his journey to the heavens, tell us quite a complete story of what's happening out there and what will happen to us after death.

*Taubah* or repentance for sins, is not accepted once the signs of death appear.

When the first signs of death appear, a person's footsteps stagger and he begins falling. His eyes begin to roll, his nose gets curved

and depressions appear on his temples. His breath becomes heavy and his face becomes stiff.

Then his voice fails him, and he stops recognizing others. At this time, the dying man should be laid down on his right side with the face facing the Kabah.

He should not be forced to recite the *Kalimah Shahadah* but the others should start reciting *Surah Yaseen*.

The angel of death, Izrail, is in the room, and the dying man is suffering the pains of the separation of body from the soul. The angel of death appears in the form of a handsome smiling man to good people but he comes in the form of a dark, horrible monster to bad people.

Once Prophet Ibraheem (A.S.) asked an angel to show him the form which the angel takes at the time of death. When the angel assumed that form, Prophet Ibraheem (A.S.) saw him and fainted.

Many other angels with flowers accompany the smiling angel of death to a good man to take his soul.

Once, someone asked a *Sahabi* at the time of death as to how he felt. The



*Sahabi* said, "I feel so much pain of the soul being removed as if thorns are being passed through a cloth and the cloth is being torn while being pulled through the thorns."

Once a person dies, his eyes should be gently closed, his beard tied with a strip of cloth to his head and he should be covered by a cloth-sheet. He should be given a bath and wrapped in a '*Kafan*'. Before burial, it is better to clear his debts if any.



Two types of graves are dug — the *Lahad* with a side-opening and the box-type with the opening on top. The grave should be deep enough to give him space to sit up.

There should be no shouting, loud-mourning or wailing after a person dies. Dignity and patience must be maintained, and we must remember that this is just a temporary parting and we will meet the man again in *Aakhirah*. Complete *Hejab* or *Purdah* must be maintained for a dead woman while carrying her *Janazah* and lowering her in the grave.

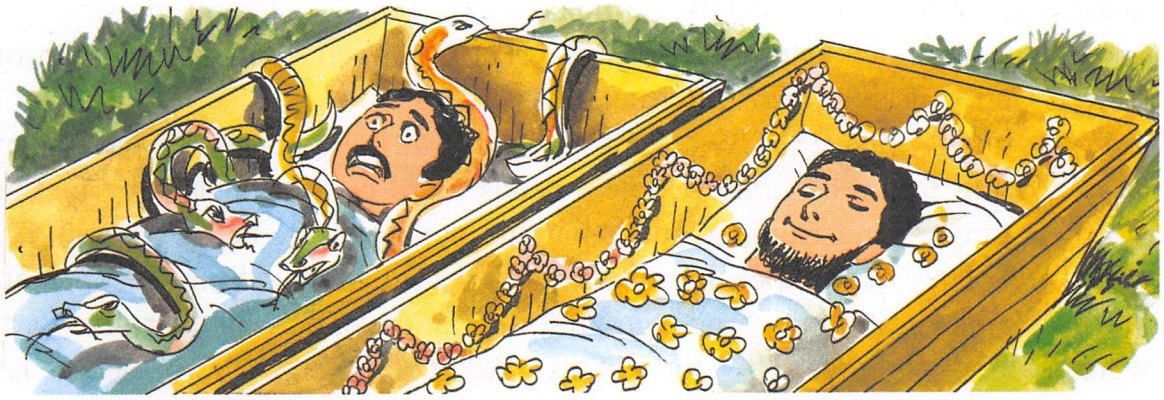
As soon as a person dies, he enters another stage and period of time called *Barzakh*. The time from his death till the Judgement Day is called *Barzakh*.

After the grave is closed, water should be sprinkled over it. We are not allowed to put up solid structures over the grave, except a plant or a stick to mark it. After burial, it is better to sit by the grave and recite the Quran and pray for the forgiveness of the dead person.

As soon as the people go away after burial, the dead person sits up and listens to the footsteps of the people going away. Two angels then appear before him. They put questions about Islam, Allah and the Prophet (S.A.W.) to him. If he is a Muslim, he immediately recites the *Kalimah* and answers their questions. The grave is then expanded and lighted up. The angels smile and show him a scene of heaven. They say that since he believed in the next world and next life, he will go to heaven after the Judgement Day.

But, if the man is not a believer of Allah and Islam, then he cannot answer the questions. The grave shrinks and his body is crushed. His ribs are crushed





and snakes, worms and insects fill the grave. They continue to bite him. The angels then show him a scene of hell where he will go after rising up again on Judgement Day.

The angels then leave the evil man in pain.

The parts of his body are crushed and broken. But if the man has been good in this life, the angels tell him to rest like a bride. The dead man's stomach bursts on this third day after burial.

The Prophet (S.A.W.) said that the dead people could talk to one another and also could visit one another.

Dear children, the dead cannot come back here as there is a barrier between them and this world. The word *Barzakh* itself means barrier. After a man dies, his dead relatives in *Barzakh* surround him and meet him just as we meet someone who returns from a long journey. They inquire about their relatives and friends living in the world. They tell each other, "Let him rest a bit. He has just come from a long journey."

When a dead man does not see some dead relative or a friend, he asks the others, "Where is he? I don't see him." The others say that perhaps he is in hell.

Hundreds of angels welcome a good man after death. The Prophet (S.A.W.) said that "The grave (becomes) a garden of heaven or a pit of hell-fire."

One day, our Prophet (S.A.W.) was passing by some graves. The horse began jumping. The Prophet (S.A.W.) told his companions, "The occupants of the grave are being tortured."

The Prophet (S.A.W.) said that when a disbeliever expresses ignorance, an announcement is heard from the heavens that he had lied, that burning fire be spread under him, that he should be covered with a dress of fire and the gate of hell be opened for him. So the gate is opened through which the great heat of hell passes into the grave. The grave shrinks so much that the ribs of one side penetrate to the ribs of the other side. Then, a blind and deaf guard is appointed to torture him. The guard has an iron-mace (spear) which is so



heavy that its one blow can reduce a mountain into powder. The sound of the mace when it is hit, is heard by all the creatures except men and *jinns*.

Good people sit on thrones of gold, wearing silken clothes and sleep on flowers and play in gardens after death.

When our Prophet (S.A.W.) went for *Meraj* to the heavens, he saw many people being tortured. Some people's heads were being crushed for feeling sleepy at prayer-time. Some people's tongues and lips were being cut with fire constantly. They were speech-makers who spread unrest. Some people ate thorny plants or burning stones, grazing like animals, and their private parts were covered with rags. They did not give *Zakat* or *Sadaqah*. Some people lay with swollen stomachs like domes and could not stand up. They used interest (usury) on money. Some were tearing away their faces and chest. They used to do back-biting in life.

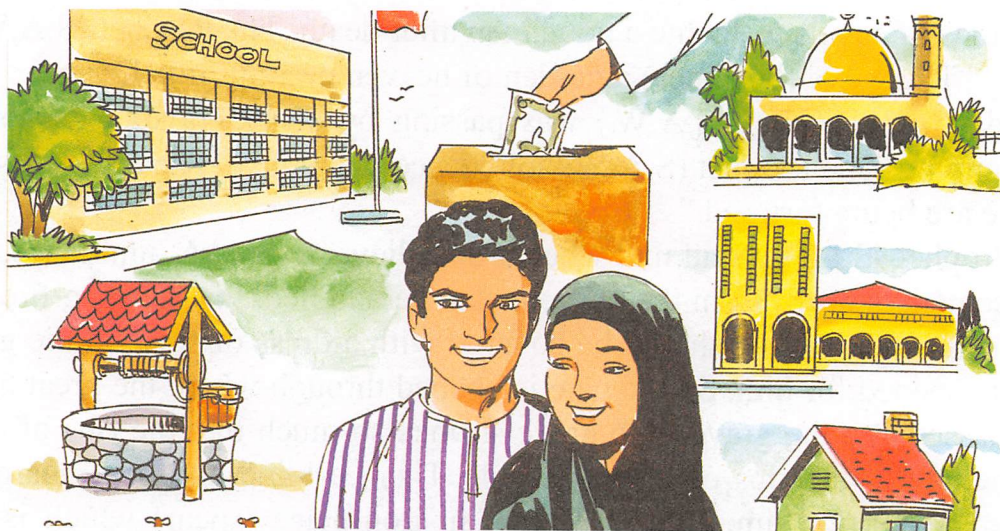
These are the horrible punishments which the dead receive after death in the grave or in hell. Our Prophet (S.A.W.) saw all this with his own eyes.

Dear children, the moment a person dies, his book of deeds is closed, and the results of his deeds begin appearing. But, there are 3 actions which continue to get reward even after death. They are:

- 1) Continuous charity.
- 2) Knowledge which is good for people, and
- 3) Good children who pray for their parents.

Such actions get continuous reward called *Sawab-Jariyah* because the effects of those actions continue in the world.

Such actions are: constructing a canal, a well, a public drinking place of water, a mosque, a school, a guest-house, library, arranging for *Sadaqah* to be given even after death, giving *Sadaqah* in life in a way that its effect continue after death, arranging for scholarships, regular, financial help, leaving pious





children behind who do good deeds, donating a library, a building for good public use, creating a trust or *Waqf* and donating property in Allah's name. All these are *Aamal-Jariyah* or actions whose rewards continue after death.

The deeds of a person will assume a body. A good deed will assume a sweet-smelling, beautiful body and will comfort the dead person.

A bad deed will become a foul-smelling ugly, body and will sit by his side and make him fearful.

The Prophet (S.A.W.) said that on the Judgement Day, the position of those who recited the Quran and acted upon it, will be such that they will have the Quran with them and *Surah Baqara* and *Al-Imran* will go ahead of them. Both these *surahs* will plead the case of their readers. In the grave too, the good deeds, done by the parts of the body, will come forth and protect those parts. A person's charity will protect his hands. His *saum* will protect his stomach. His good words will save his tongue. His *salat* and fasts, his charity and help, his *Iman* and good work will all help him and save him from the grave's torture.

The Prophet (S.A.W.) said that "Allah Almighty has appointed an angel over the graveyard. When people return after burying a dead body, the angel picks up a handful of earth from the grave and throws it in the direction of the people and says, "Return to your world and forget about the dead man."

Before Judgement Day, the Angel Israfil (A.S.) will blow the trumpet once and everyone will tremble and die. The world will be shaken up. The mountains will be blown over like dust. The oceans will flare up with fire as if they were filled with petrol and not water. Everything will be levelled out and there will be no living things.

Then, Angel Israfil (A.S.) will blow the trumpet again. Now, a new world will be created, and the graves will open up. People will arise from their graves, rubbing their eyes, saying to each other, "Who awoke us? How much did we stay in the world?" Another will reply, "A few days."

Yet another will reply, "A day or a part of the day." And, another will say, "No. Just one or two seconds."

The first to rise will be our Prophet (S.A.W.). He will hurry to search his followers and will find them by seeing their shining hands, faces and feet, marks of *Wudu*.

Each prophet will take his place with his own followers or *Ummah*.

The scales of justice will be set up. The sky will open up as if doors are opening up in it. We will see whatever lies beyond it. Allah will appear suddenly and all will fall down in *Sajdah* before him but the disbelievers or *Kafirs* will not be able to bow down since they did not bow to Him in life.



Heaven and hell will be seen closely. The angels will give good people their book of deeds in their right hands and the sinners will get it in their left hands.

Then, the court will be set up. Each one will be called forth. His deeds will assume weight and form and will be weighed. The people whom he had wronged in his life will be brought before him and each will explain his quarrel and case. Then the man's virtues will be given to the wronged people.

If anyone refuses to admit his sins, he will be shown a film of his life and sins just as we see live pictures on T.V. His hands, feet, eyes, ears and even his tongue will speak. They will expose all the work he did by these parts.

The sinners will stand in heat and pain. The good people will sit in cool shadows.

Everyone will try to find Prophet Muhammad (S.A.W.). Once a companion (*Sahabi*) asked our Prophet (S.A.W.), "Where will I find you on the Judgement Day?" The Prophet (S.A.W.) said, "You can find me at the bridge of destiny or near the scales of justice or at the pond of *Kausar*."

People will ask him to pray for their forgiveness. They will go to the pond of *Kausar* to him but he will turn his face away even from his own followers who were sinners.

People will have to answer 4 questions on that day:

1. What work did you do in your life?
2. How did you use your body?
3. How did you use your knowledge in practice?
4. How did you earn your wealth and where did you spend it?

Sinners will be wet and drenched in perspiration and heat. But, the charity of the good people will become a thick, cool protective shade for them. People will be so worried about their own fate and result that parents will not recognise children nor will children care to look at their parents.

The calculation of a person's deeds will be done according to *Niyyat* or intention. Even if a person has given a mountain of gold in charity but his intention was to show off his wealth, then he will go to hell. But, if a person has given a single date with the pure intention to please Allah, he will get a high reward.

All his quarrels will be settled and his good deeds will be given to those whom he had wronged and he will get good deeds in his account from those who had wronged him. Then, his good and bad deeds will be finally weighed and he will be sent to heaven or hell.

Just as the people will form lines leading to heaven and hell, a man in the line of hell, will see a man in the line of heaven. He will recognize him and call out to him and say, "Did I not do that favour on you in the world?"



The other man will also recognize him and will take him to Allah and tell Him that the man had done a favour on him. Allah will forgive that man and he will go to heaven.

Then, a public announcement will be made calling out the poor people of our Prophet's (S.A.W.) *Ummah*. "Stand up and search out those who had given you a morsel of food or a gulp of water or cloth only in my Name and bring them into heaven holding their hands."

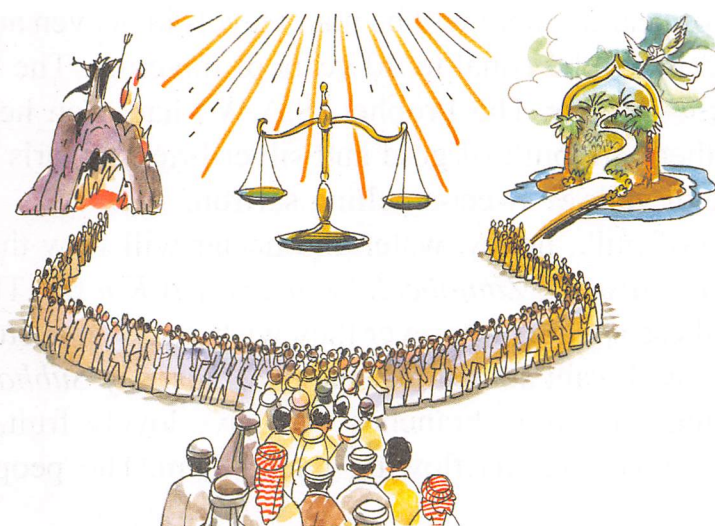
Again it will be announced, "Where are those people who had invited the poor and orphans to eat food? Today, enter heaven in such a way that you have no fear or sorrow."

Some faces will be fair, fresh and shining like the moon. Some other faces will be dark, tired and ugly. The riches of the rich people who did not pay *Zakat* and who collected wealth, will be converted into snakes and will be thrown around the necks of these men.

There will be some people whose good and bad deeds will be nearly equal. Prophet Muhammad (S.A.W.) will ask Allah's permission to pray for their forgiveness. Allah will permit him to do so only for some people. Then, our Prophet (S.A.W.) will pray to Allah to forgive them and Allah will accept his *dua*.

The martyrs (*Shohada, Shaheed*) will be allowed to pray for the forgiveness of 70 people of hell. The *Hafiz Quran* will be able to pray for 10 people of hell and the learned people will be allowed to recommend people according to the degree of learning. Allah will accept the *dua* of these people and those people whom they prayed for, will be taken out of hell.

Now, the people going to heaven will pass over a bridge between heaven and hell. It is called *Pul Sirat*. The people going to hell will not be able to cross it but will fall from it into hell.





Our Prophet (S.A.W.) will cross it first with his followers. The very good ones will cross it with great speed like a bird or like lightning. Some will cross it slowly. Their speed of passing the bridge to heaven will be according to their deeds. Passages will be opened up in the skies and the way to reach heaven will be clearly seen. Today, we cannot see beyond the stars but on that day people will be able to cross the galaxies and reach up to heaven. A Muslim with the lowest degree of deeds, will cross *Pul Sirat* in hundreds of years, panting and dragging himself.

As the Muslims will reach the bridge of heaven, the hypocrites (*Munafiq*) will call out to them, "Brothers, wait a minute so that we can see a little in your light."

The Muslims will say, "Go back and get your light from where we got it." Then, the hypocrites will go back into darkness. They were only Muslims in name but did not follow Islam really. The people going to hell will be thrown into the depths of hell.

After crossing that bridge, the Muslims will go towards heaven in groups. By the gate of heaven flows a stream. They will take a dip in it and, after that, will never feel the need to pass urine or stool. In heaven, the body will excrete waste by belching and perfumed sweating.

They will find the gates of heaven already open and angels will be standing there. They will welcome the people with *Assalam-u-alaikum* and ask them to enter heaven. Prophet Muhammad (S.A.W.) will be the first to enter heaven.

## **In heaven**

When the people will enter *Jannah*, they will gaze in wonder and will praise Allah. *Jannah* means hidden garden. Each person will get two big gardens which will be so vast that it will take a hundred years to walk around them. His territory will be equal to 10 times the area of this world. He will have palaces and a tent made of pearls. There will be many levels in heaven and the distance between two levels will be equal to 40 years of traveling. The top most level is called *Jannatul Firdaus*. The Prophet (S.A.W.) had seen heaven and said that the castles there are built of gold and silver bricks, pearls and gems and the land is made of yellow, sweet-smelling saffron.

Many streams of milk, honey, water and nectar will flow through heaven. Some of them are *Salsabil*, *Zanjabeel*, *Tasneem* and *Kausar*. The people will be able to draw these streams wherever they wish just by a gesture. In heaven, whenever people will want something, they will just say *Subhan Allah*. Trees with golden trunks and silver branches will have lovely fruit, hanging low. Shady trees will have streams flowing under them. The people will sit on



thrones of gold by the streams under these shady trees. The gardens will be cool and shady. The people will always be young and beautiful. They will wear fine silken dresses and jewels.

They will wear crowns of pearls. The smallest pearl in it will be enough light up the world. They will rest and enjoy themselves all the time. There will be bazars in heaven, and people will go there every Friday. Soft seats and silver cups will be lying by gurgling streams for the people to lie down and take drinks. Beautiful servants will move about. *Hoories* will rest in the palaces with the people. But the biggest reward is that people will be able to see Allah. People will keep looking at Him so long as He appears to them. Beautiful birds with long necks, singing beautifully will fly about in the trees of heaven. The Prophet (S.A.W.) saw them by the stream of Kausar during *Meraj*.

The people of heaven and hell will talk to each other when they want to. A man of heaven will say to his friend of heaven, "I knew a man in the world who often asked me, "Do you really believe in the Day of Judgement? Would you like to see where he is?"

He will then just peep down into hell and see that man. He will tell the resident of hell, "You were just about to ruin me, I swear by Allah. If Allah's blessing had not saved me, I too would have been in hell." The people of heaven will talk to each other in peace and joy and compare their worldly life with this life. They will walk around and have fun in the gardens and palaces of heaven. They will be able to see and meet the prophets too.

The *Hoories* (*hoors*) of heaven will be beautiful and delicate with shining faces and garments of pearls. Their cheeks will shine brilliantly. They will be shy with beautiful eyes. The perfume of their bodies will spread to the east and the west.

## **In hell**

The people of hell will reach the gates of hell, thirsty and tied in chains. Hell or *Jahannam* will have 7 gates. The angels will ask some questions at the gate of hell. "Did not prophets come to you? Did nobody tell you about this day?"

The people will say, "Yes. They came but we refused to believe them."

Then, they will be pushed into hell along with their leaders and idols. *Hell* is a large deep pit many times larger than the space between the sky and earth. The Prophet (S.A.W.) said, "If a stone is thrown into hell, it will take 70 years to reach its bottom."

Hell has 4 walls and the width of each wall is a walking distance of 40 years. Our Prophet (S.A.W.) saw hell when he went for *Meraj*. There are 7 levels of hell. The uppermost level is for the Muslim sinners, the polytheists who



believed in prophets but also did *Shirk* (polytheism).

The hypocrites or *Munafiqeen* will live in the bottom of 7th level. The other sinners, the fire-worshippers, idol-worshippers, Jews and Christians will live in other levels. The 7 levels of hell are — *Jaheem, Jahannam, Sair, Saqar, Nata, Haviya, Hutama*.

There will be many places of torture there. People will be thrown deep into the fire from a mountain of fire called Saud. Snakes and scorpions will bite the people. The pain of one snake-bite will be so great that a person will feel its pain for 40 years. Boiling water will be poured over the head, melting the skin and inner organs and the melted pulp will come out. The fire will burn the skin again and again, leaving only the bones. Again, the skin will be restored and burnt and restored again and again, 70,000 times daily.



Long chains will bind the people. A chain will pierce the body, passing from the anus to the other end. Then, the person will be roasted on fire, dipped in boiling water and boiling oil like *Kababs*.

The fire of hell will be 70 times hotter than this world's fire. It will be dark and black. If a person of hell were to come and sit on the fire of this world, he would smile and sleep in comfort because he will find it much more cooler than hell-fire.

The people will have dresses of fire and will cry so much that injury marks will be formed on their faces. Their tongues will be stretched out for about a mile and other people will walk on the tongues and crush them. They will wear yokes (like chains) around their necks. Angels will beat them with maces. Whenever a person will try to come out of the gate of hell, he will be pushed back into hell by a blow of the mace (spear).

There is a huge tree in hell called *Zaqqum*. Its roots reach deep in hell. Its



fruit is bitter and thorny. The Prophet (S.A.W.) said that a drop of *Zaqqum* is enough to spoil this world's food. The people will eat its food. They will eat *Ghussa* or thorns. These will get stuck in the throats. They will then be given a liquid called *Ghisleen* to drink. *Ghisleen* is the water and pus of wounds. Boiling water called *Ghassaq* will be given to drink. It will be the pus and filth of the people and will have such a bad smell that even one bucket of this water is enough to fill this world with a bad smell. This water will swell their lips, break their throats, and their intestines will be torn apart and come out through the anus. The water will be like the waste and remains of oil and will burn their faces.

The proud people's bodies will become as small as ants and will be thrown into fire and they will drink a mixture of blood, pus and black liquid from wounds.

The faces of the people will be black, ugly and so dark that the people of heaven will find it difficult to recognize them when they see them.

There will be two types of people whom even the Prophet (S.A.W.) will never look at. They will be the people who whipped others with lashes, and the women wore such dresses that they appeared naked.

Three types of people will never go to heaven: They are the drunkards, those who disobey parents and those who force their own family-members to do fornication.

The biting of snakes, burning in fire, boiling in water and oil and the torture will continue forever in hell. The people will pray to Allah to give them death or to forgive them. But, they will not be heard, and all their prayers will be useless then. They will tell each other, "It is the same whether we are patient or not now."

They will angrily tell their friends who kept them busy in evils and time-wasting deeds and luxuries, "Now, can you remove us from this torture? We followed you in the world." The friends will say, "We ourselves are victims."

Then, they will blame Satan who will also be with them. Satan will say, "It is no use to curse me. Allah's promises were true. Curse yourself. I had no power over you. I only had the power to tempt and misguide you."

The people will tell their friends, leaders and Satan, "We wish there had been a distance of East and West between you and us in the world." They will also see the idols burning in the fire. The people who collected wealth and did not spend it in Allah's way will be given special torture.

The people of heaven will live forever in heaven. The people of hell will live forever in hell. There will be no death again. Dear children, it is very clear that the biggest sins leading to hell are — *Shirk*, *Kufr*; disobedience of parents,



amassing wealth and not spending it in Allah's way. The one and only thing which will be useful there will be good deeds only.



## CAN YOU REMEMBER?

**1. *What are the usual signs of death?***

A person's footsteps stagger, he begins falling, his eyes roll, he breathes heavily. He may later stop recognizing people or faint.

**2. *What is the period between death and Judgement Day called?***

*Barzakh.*

**3. *Name the angel of death?***

*Izrail.*

**4. *Name the 2 angels of the grave?***

*Munkir and Nakeer.*

**5. *Name the 3 actions which continue to get reward after death?***

- A. Continuous charity.
- B. Knowledge left for others.
- C. Good children.

**6. *What are such actions which get continuous reward after death, called?***

*Amal-Jariyah.*

**7. *Who will go into heaven first?***

Our Prophet (S.A.W.) will go into heaven first.

**8. *Name the bridge of heaven.***

*Pul Sirat.*

**9. *Name the tortures of hell?***

Snakes, fire, dresses of fire, food of thorns, boiling water and pus, beatings by chains and spears, being crushed boiled, fried and burnt are some of hell's tortures.



**10. Describe some of the comforts of heaven.**

Lush green gardens, deep shadows, shady trees, streams, palaces of pearls and gems, streams of milk, honey, nectar and sweet drinks, golden thrones, fine dresses, jewels, crowns, rich markets and everything we ask for will be there in heaven.

**11. Name some springs and streams of heaven?**

*Salsabeel, Zanjabeel, Tasneem and Kausar.*

**12. Name some tortures of the grave.**

Being bitten by snakes, worms, insects, being hit by angels, being crushed by the grave are some of the tortures of the grave.

**13. How are good people treated after death?**

Good people stay in comfort after death and the grave is like a great, wide garden for them.

**Mark 'true' or 'false'.**

1. *Taubah* is accepted when one is dying.
2. We should force a dying man to recite the *Kalimah Shahadah*.
3. The *Lahad*-grave has a side-opening.
4. The box-type grave has a top-opening.
5. The grave should be deep enough to come upto a man's chest.
6. We should put up solid structures on a grave.
7. Dead people meet other dead people.
8. The bad people will get their book of deeds in their right hand.
9. The poor will go into heaven before the rich.
10. *Jannah* means hidden (unseen) garden.

**Match the following:**

1. The thorny food of heaven	<i>Ghisleen</i>
2. Thorny tree of hell	<i>Hameem</i>
3. Smelling liquid drink of hell	<i>Ghassaq</i>
4. Drink of pus and filth	<i>Jannatul-Firdous</i>
5. Topmost heaven	<i>Zaqqum</i>



## MORALS

1. Waseem does not go for *Isha salat* because of the mosquitoes outside. Nadeem tells him that insects and snakes will fill the grave if we don't pray, and these will be worse than the mosquitoes. Is he right?
2. Rizwan does not believe in life after death or Judgement Day. One day, someone robs him of all his money and kills his brother. The robber is not caught. He thinks that somewhere some day, his dead brother should get justice, and some day, someone should ask the robber about his money and punish him. What will you tell him? Will such a day come?



فِي أَيِّ آيَاتِ رَبِّكَمَا تُكَذِّبَانِ



## 28. SURAH-AL ASR

Revealed in: Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious the Merciful.

1. By the time,
2. Certainly man is in loss,
3. Except those who have faith, and do good deeds, and enjoin the truth and enjoin patience (to each other).

وَالْعَصْرِ ﴿١﴾

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ﴿٢﴾

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

Dear children!

This beautiful small *Surah* was revealed in Makkah. It is so important that when the *Sahabah* met each other, they never separated without reciting *Surah Al-Asr*.

The word *Asr* means time — past and present ages. The *Surah* begins with an oath. Allah swears by time. Whenever, an oath is taken by something, it means that, that thing is a witness. Here, Allah swears by time and says that past ages and present time has been a witness and has seen that man has always been in loss.

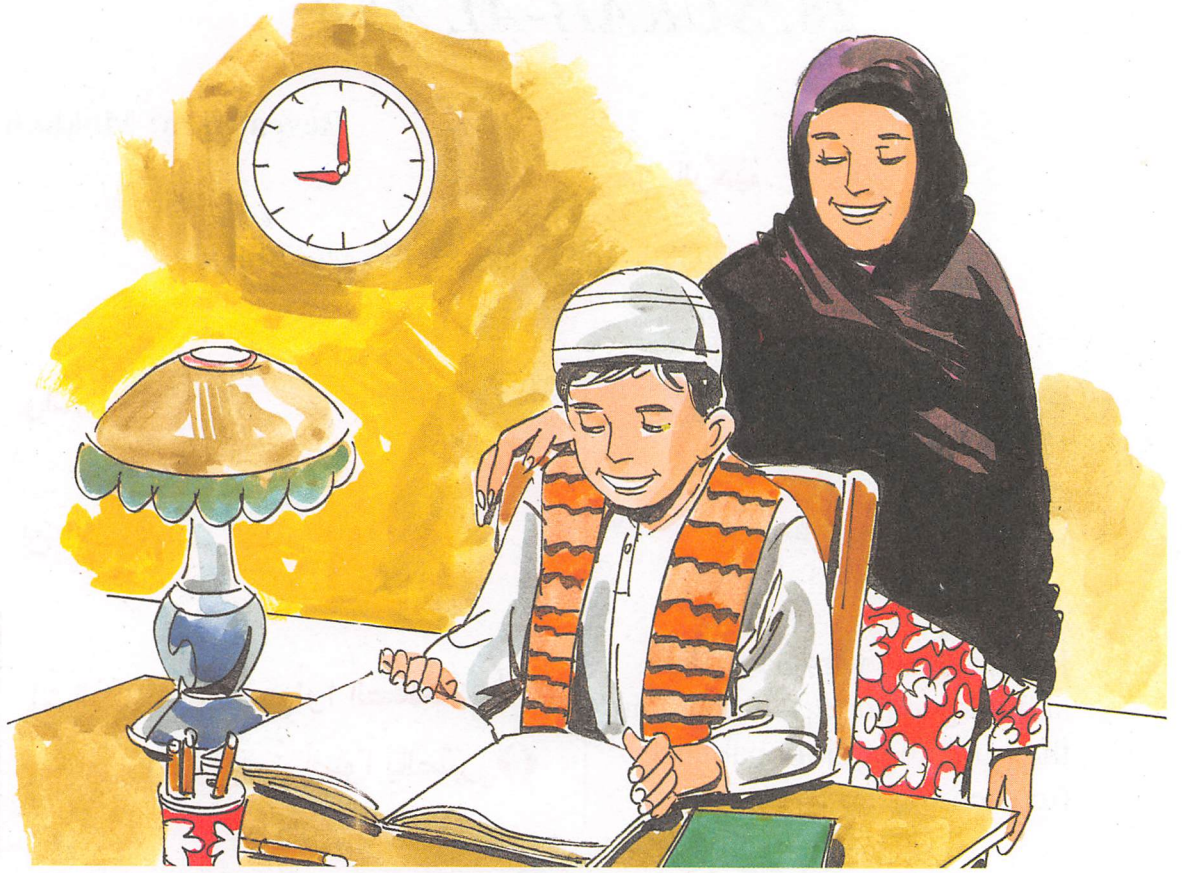
One day, a scholar saw an ice-vendor selling ice. He was shouting, “People! Have mercy on me. Buy my ice or I will be doomed. It is melting.”

The scholar said this melting ice is the meaning of *Surah Al-Asr*.

Just as the ice is melting and causing loss to the vendor, so also time is melting and causing loss to us because as the time passes, we lose the chance to do good deeds. Look at the picture. See how the mother and child are using their time well.

Loss means not only a loss in this life but a loss in the next world too. Real success means getting heaven. Real loss means living in hell. The profit and





loss of this world are not real but only temporary.

1. Having faith or *Iman*.
2. Doing pure and good deeds called *Amal-Saleh*.
3. Spreading the truth.
4. Comforting others to be patient.

Having faith or *Iman* and doing good deeds or *Amal-Saleh* are the first two qualities. In the Quran, wherever *Iman* or faith is mentioned, *Amal-Saleh* is also mentioned. It means faith and good deeds go together. There can be no faith or *Iman* without good deeds because you have to give proof of your *Iman* by doing good deeds.

Enjoying and spreading the truth and sympathising with others in their pains and advising them to be patient, are the other two qualities for being successful.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ  
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ



## CAN YOU REMEMBER?

1. *What is the meaning of Asr.*

*Asr* means time.

2. *What is the central idea of Surah Al-Asr?*

The central idea of *Surah Al-Asr* is that man is and always will be in a loss, but only those having 4 qualities will be saved from this loss.

These 4 qualities are :

1. Faith or *Iman*.
2. Spreading truth and goodness.
3. Doing pure and good deeds.
4. Enjoining (telling) others to be patient.

3. *What is real profit and real loss?*

Real profit means getting heaven. Real loss means living in hell forever.

4. *What is the special point about Surah Al-Asr?*

When the *Sahabah* met, they never departed before reciting *Surah Al-Asr*.

*Match following:*

1. People who are in a loss:	Those who have 4 qualities.
2. People who will profit:	Those who do not have 4 qualities.

*Match the following:*

1.	Time, period.	عَصْرٍ
2.	Enjoin, advise	تَوَاصَوْا
3.	Loss	خَسِرَ
4.	Except	إِلَّا



## 29. HARD WORK

Just having knowledge is not enough. This knowledge must be converted into deeds. Just having *Iman* or faith is not enough. It must produce good deeds. *Iman* is like a good, shady tree.

Deeds are the fruits of *Iman*. If there are no fruits, then it means something is wrong with the tree and with its roots or its quality is bad. Similarly, if we don't do good deeds, it means something is wrong with our faith, and it is not good enough.

*Salat* or prayer alone is not enough. *Salat* is like a daily attendance of a servant before his Master. Your servant comes to work in your house. He first comes and gives his attendance before you and informs you that he has come. Then, he begins working. You go to school and give attendance in the class when the teacher calls out the roll call. Then, you begin studying. Just attendance is not enough.

If your servant does not work or goes to sleep after informing you of his presence or if you go to sleep and don't study after giving attendance to the teacher in the morning, is it right? Such a servant and such a student would be dismissed.

Similarly, *salat* is like giving attendance and telling Allah that you are His servant and are now ready to work. After that, you have to get busy in doing good deeds, that is, hard work, good work. Just praying is not enough. Islam is the religion of *Amal* or work.

There is a story that once Allah ordered the angels to destroy a city. The angels said, "But, a good, pious man who prays all the time, lives in that city."

Allah told the angels, "Begin the destruction from that spot (where the pious man sits)."

The reason for this was: The man did not spread his goodness to others. He was content at being good himself but was not bothered about removing the evils around him.

Knowledge without work is like a person without hands and feet. Look at these people. They are working hard.

One day, a man came to our Prophet (S.A.W.) and said, "I am needy. I do not have anything to eat. Please help me."

The Prophet (S.A.W.) asked, "Do you have anything?"

The man said, "I have nothing except a sheet of cloth only. I spread half of it on the floor. I wear the other half. And I have a bowl in which I eat."

The Prophet (S.A.W.) said, "Go and bring these things."







When the man returned, the Prophet (S.A.W.) asked the *Sahabah*, “Who will buy these things?”

A *Sahabi* bought them for 2 dirhams. The Prophet (S.A.W.), giving the two dirhams to the man, said, “Here are two dirhams. Buy some food with one dirham and go and give it at your home. Buy a rope with the second dirham. Go to the forest. Collect wood. Tie it with the rope and sell it in the city.”

The man went away. After 15 days, he returned, smiling and contented and said, “O Prophet of Allah, I obeyed your order. Now, by the Mercy of Allah, I have collected 10 dirhams.” The Prophet (S.A.W.) said, “This is better than that you should rise with a beggar’s face on the Judgement Day.”

All good work is not *Amal-Saleh*. Even non-Muslims do a lot of good work like giving charity or building hospitals but it is not *Amal-Saleh*.

1. Good work must be done with *Iman* or faith. This means you must be a Muslim.
2. It must be done in the right manner shown by Allah. No *haram* means must be used to do good work.
3. It must be done with the intention (*Niyyat*) of pleasing Allah only.

There is a lot of work to be done. Choose your work and begin working. You have read about heaven, hell and the grave and you know that the one and only thing which will help you there and save you from the tortures of the grave and of hell, is good work or *Amal-Saleh*. You have to work very hard to collect more and more good deeds (work) to light up your grave and to place on the scales of justice for weighing on the Judgement Day.

Once we die, our work is stopped. We cannot work. We only get the fruit, reward or punishment of our good or bad work. But, there are 3 types of our work which continue even after our death and we continue to get the reward for them. They are called *Aamaal-Jariyah*. They are:

1. Acts of continued *Sadaqah* — as works of public welfare like — building a mosque, rest-house, digging a well or canal, scholarships to students, donations to a good cause, arranging for continued financial help to someone. The person will get reward even after death so long as the people benefit from the things.
2. Leaving behind knowledge like education, books, schools, libraries.
3. Leaving behind good children who do good deeds and also pray for their dead parents.

There is a mountain of work and variety of work to choose from. So, begin our collection of good deeds. This boy is working hard.





## CAN YOU REMEMBER?

1. *Is it enough to have knowledge?*

No. It is not enough to have knowledge.

2. *Is it enough to pray?*

No. It is not enough to pray.

3. *Is it enough to have faith?*

No. It is not enough to have faith (*Iman*) in words only.

4. *What must be added to knowledge, salat and Iman to make them complete?*

Good deeds or *Amal-Saleh* must be added to knowledge, *salat* and *Iman*.

5. *What is Amal-Saleh? Is every good deed an Amal-Saleh?*

No. Every good deed is not *Amal-Saleh*. *Amal-Saleh* is a good deed which has these 3 points.

A. You must do it with *Iman* and you must be a Muslim.

B. You must do it in the right *halal* way.

C. You must do it only to please Allah alone.



6. *What kind of actions continue even after our death?*

Our *Amal-Jariya* or “continuous actions” continue after our death too. There are three:

- A. Acts of continued *Sadaqa*.
- B. Knowledge left behind for the good of others.
- C. Good children.

7. *What do you understand by continued Sadaqah?*

Continued *Sadaqah* is that charity which continues to serve others after our death too. For example: Building mosques, rest-houses, wells, canals, libraries, schools, giving scholarships, funds, donations to a good cause and regular financial help to the needy.

8. *What is hard work?*

Hard work does not mean breaking a wall or stones with a hammer. Hard work means to work regularly, patiently and with determination to gain or reach an aim.

9. **PROJECT:** *Collect stamps, old coins, flowers and good deeds. Write below the number of items collected in one week.*

1. Old coins: \_\_\_\_\_

2. Flowers: \_\_\_\_\_

3. Good deeds: \_\_\_\_\_

4. Stamps: \_\_\_\_\_

## MORALS

1. Sajid does not help his parents in the work at home. He says that house-work is for women only. His friend Rafeeq says, “But our Prophet (S.A.W.) patched his clothes, milked the goat and helped his wives in house work whenever he could. So, we too can help at home. After all, it is your home. Girls also help in doing outdoor work sometimes like buying vegetables and food. And work is never male or female. Work is work. Moreover, you don’t have to do all the house work everyday but only help sometimes.” Is Rafeeq right?
2. A military officer was training some soldiers. A soldier went inside a tank and came out panting, “Can’t we fix an air conditioner in the tank?”



Is the man a hard working man?

3. Gibran offers *salat* regularly, never tells lies, never fights and is a good man. People living around him have habits like watching films day and night on television, lying, cheating and even smuggling. Gibran never stops them from their bad habits. There are no schools or mosques in his area. Gibran quietly walks a long distance to the nearest mosque to pray everyday and does not disturb anyone. He does not try to build a mosque or arrange for *salat* in his area. People call him a good, peace-loving man. What do you think of him? Tell him what to do.





## 30. THE LAST GLASS



Look at this man. He is dying. He gave his life for the sake of Allah. He is a martyr. Just like him, three men once lay in a battlefield. They were breathing their last. A man came with water and pushed the glass of water towards the first man but the first man saw that the second man was looking at the water. He said, "Give the water to him first."

Now, the man went to the second soldier who could hardly speak. When the glass was just near his lips, he saw that his third friend lying nearby was looking at the glass. He said, "Go to him first."

All the three men passed the water to the next person, and all of them died without drinking water.

The 3 men were *Sahabah*. They were Ikramah, Haris-bin-Hasham and Suhail-bin-Umro (R.A.).

Those who want to do great work, must always be ready to make great sacrifices. What is a sacrifice? A sacrifice is to give up something for a better purpose and to think of others' needs before our needs.

We can achieve our aim quickly and we can reach our goal quickly if we make sacrifices for it.

For example, if you want to get first rank in your class, you will have to



make some sacrifices. You will have to increase your study hours a bit. You will have to sleep less, be more regular, be more careful about writing your notes neatly in your books. You will have to say 'No' to friends sometimes when they call you to play often. If you make these sacrifices, you will achieve your aim of getting first rank. But, if you want to live comfortably and normally and want to sleep, eat and play only all the time and do not want to work hard or take any pains or make sacrifices, you cannot pass.

Remember, in this world only you can work hard. You cannot work in the next world. So, better enjoy comforts and luxuries in the next world beyond the galaxies, and work hard in this world. Allah purposely puts tests before us to see if we work hard and pass or not. Is heaven so cheap that we will get it without hard work?

Allah says in the Quran:

*“Or do you think that you will enter the garden (heaven) without such (trials, sufferings) as came to those who passed away before you? They got sufferings, hardships and were so shaken that even the Prophet and his followers of faith who were with him cried out: “When will Allah’s help come. Ah! certainly, the help of Allah is near!”*

One day, the Prophet (S.A.W.) received a guest. A *Sahabi* took him home for dinner. He had very little food at home.

So, he kept all the food before the guest and put out the light. In the darkness, he took his hand to the plate but brought it back empty. He did this so that the guest would think that he too was eating. In this way, the guest ate properly but the *Sahabi* and his family stayed hungry.

The next morning, the Prophet (S.A.W.) met the *Sahabi*. He was very happy with him and said, “Allah liked the way you treated your guest last night.”

Dear children! Do you see how the *Sahabi* and the 3 dying soldiers kept others’ needs above their own?

Why did they do it? They did it only for the sake of Allah and to make Him happy. You too must give up your needs and comforts for the sake of Allah only.

## **CAN YOU REMEMBER?**

### **1. What is a sacrifice?**

A sacrifice means:

- A. To give up something for a better purpose and
- B. To think of others needs before our own.



2. *Why must we make sacrifices to do great work?*

We can reach our goal and aim quickly if we make sacrifices for it. But, these sacrifices must be made for the sake of Allah alone.

3. *What do you understand by “Sacrifices must be made for the sake of Allah only”?*

It means that we must do all hard work and make sacrifices to please Allah only, to make Him happy.

## MORALS

1. Rehana, her husband Asfar and their three children are a poor family. Asfar is offered a job to sell *haram* things like drugs. He is offered a large salary but he rejects it. He works hard as a mason while his wife Rehana stitches clothes for people.

Is their hard work, a continuous sacrifice? Why?

2. Zulfi gives his new pencil box to his classmate Aman who does not have a pencil box. Did Zulfi think of Aman’s needs before his own needs?

3. Adil collects his pocket money to buy a special book. As he goes to the market to buy the book, he meets his friend Zaki. Zaki tells him that his Science text book is lost and his parents are not giving him a new book. Adil does not buy his own book. He buys a Science book for Zaki with his pocket money. Did Adil do the right thing?



*Snow-wrapped beauty*



## 31. HAJ

Here is Babar. He and his parents are going for *Haj*.



*Babar and his parents go to the airport.*



*They reach Makkah safely.*

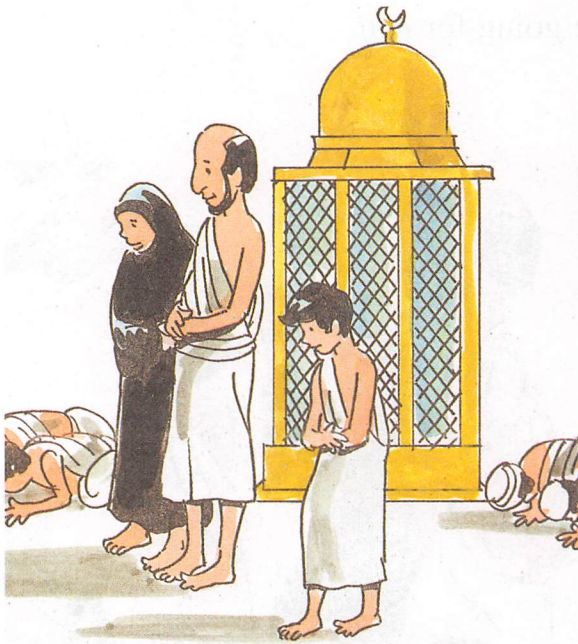


*They go straight to the Kabah.*

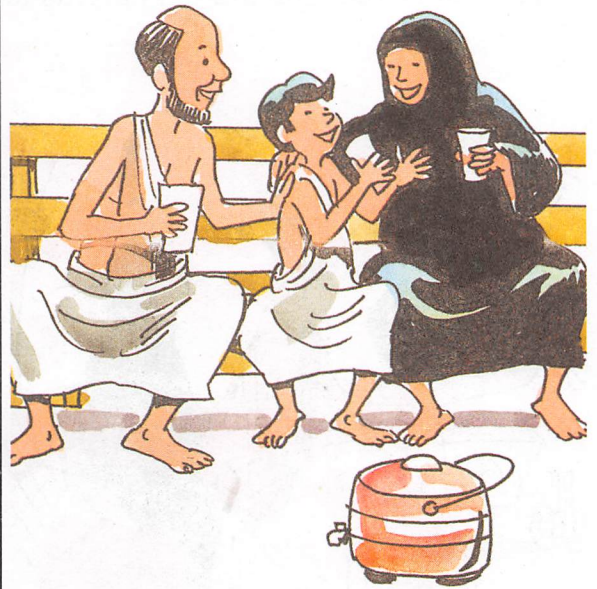


*Babar performs the tawaf around the Kabah.*

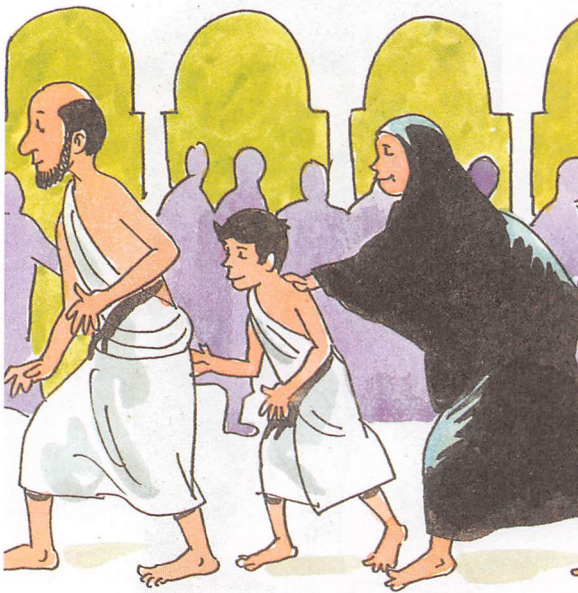




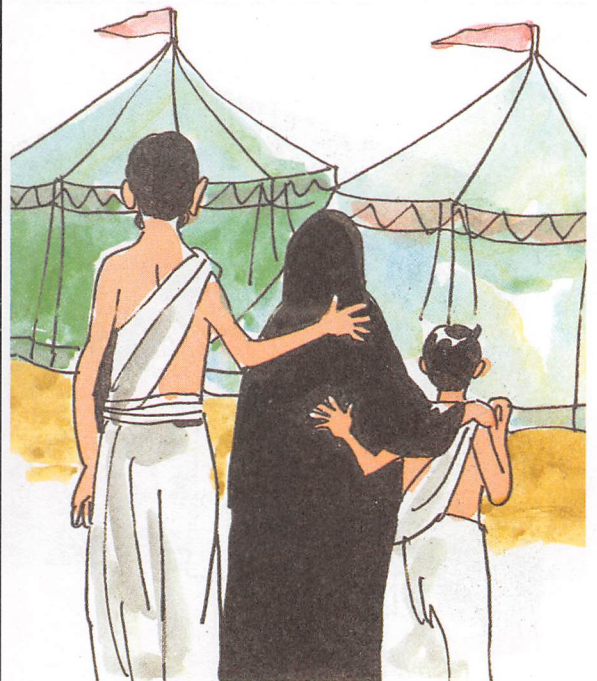
*He prays at the Muqam-e-Ibraheem.*



*Babar loves to drink Zam Zam water.*



*They perform Saee and walk 7 times between Safa and Marwah.*

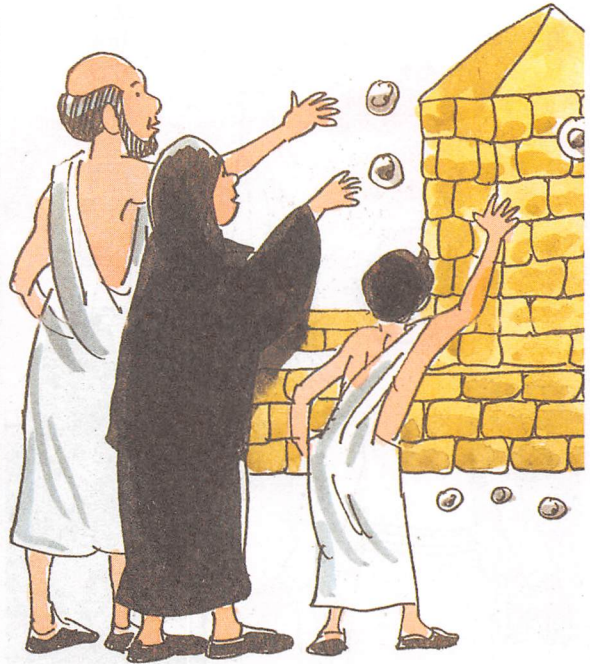


*Babar spends a day in Mina.*

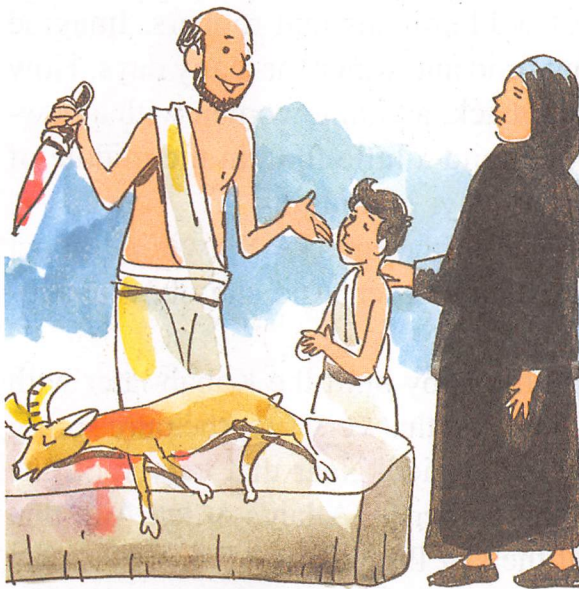




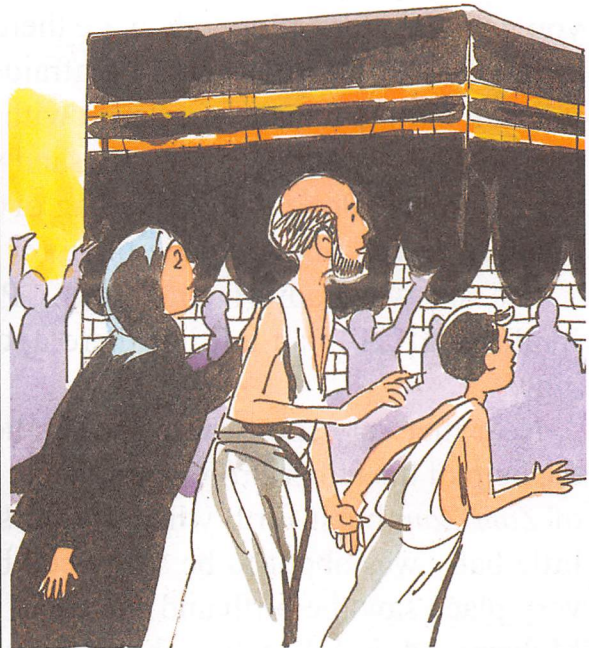
*They then go to Arafah for the whole day.*



*The next day, they go to Mina again and throw pebbles at pillars called Jamrah.*

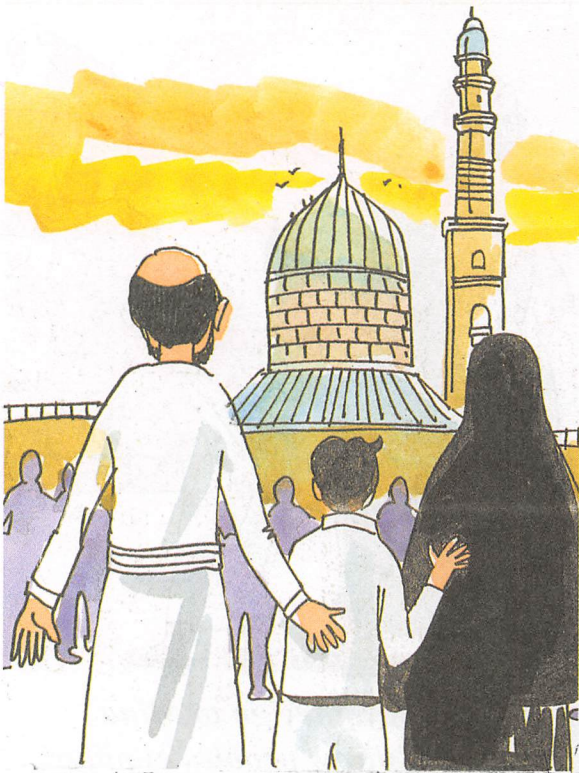


*Babar and his family sacrifice animals the next day in Mina.*



*They return to Makkah and perform the farewell Tawaf.*





***Babar visits the Prophet's (S.A.W.) Mosque in Madina.***



***After that, they return home. They are strong, fresh and pure.***

Babar stayed in Makkah for *Haj* with thousands of Muslims. Would he or you go there alone if nobody were there? Just imagine yourself sitting alone in a desert at night. You would be afraid of wild animals and robbers. Imagine yourself sitting in that same desert without food and water for many days. How terrified you would be! Four thousand year back, a young woman with a newborn child sat alone with just a bag of water and a little food in the middle of a lonely desert. She sat alone there for many days and nights.

Yes, she was Lady Hajarah (A.S.), Prophet Ibraheem's (A.S.) wife. Prophet Ibraheem (A.S.) had left her there upon Allah's order. And she obeyed willingly.

Near that very spot where she sat, her little baby built the Kabah later with the help of his father Prophet Ibraheem (A.S.). At that very spot the pure spring of *Zam Zam* burst forth when the thirsty baby cried. Near that very spot, the little baby was about to be sacrificed by his father by Allah's order. And that very place saw the birth and sacrifices of the last Prophet of Allah — Prophet Muhammad (S.A.W.). Yes, that place was being prepared and nourished by the sacrifices of many people over thousands of years. There stood the Kabah, the first house of worship, the Baitullah. It is the centre of the world and also of the Muslims. Muslims gather at this place from all over the world for *Ibadah*.



﴿۱﴾ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ الَّذِي بَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿۲﴾  
 فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ ط  
 ﴿۳﴾ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ﴿۴﴾

“The first House (of worship), appointed for men was that at Bakka (Makkah), full of blessing and guidance for all the worlds. In it are Signs manifest (clear) the place of Ibraheem. Whoever enters it, gets security. Pilgrimage to it is a duty men owe to Allah....” (Surah Al-Imran-96, 97)

Going to Makkah to the Kabah for special *Ibadah* or worship is called *Haj*. *Haj* is compulsory for every adult, free sane, healthy Muslim who has the means (wealth) to reach Makkah once in a life time. If there are conditions of war or danger to life on the way leading to Makkah, *Haj* can be postponed. A woman going for *Haj*, cannot go alone, but must be accompanied by her husband or a *Mahram* male. A *Mahram* male is a person to whom marriage is not allowed, like father, son, brother, uncle, husband’s father, grandfather, stepsons, nephews, grandsons. These *Mahram* relatives must be adults and not children to accompany her but if a woman has no *Mahram* relatives than she can go for *Haj* with a group of good women who have their *Mahram* relatives with them but she cannot go with a single woman for *Haj*.

*Haj* is a great assembly of millions of Muslims. It is a great training, a great *Ibadah* and the fifth pillar of Islam.

What do we do during *Haj*?

Around Makkah, there are five fixed points for people coming from different directions. These points are called *Miqat*. The *Hajis* cannot go beyond these points without wearing the *Ihram*.

The *Ihram* is a special *Haj* dress. It is made of 2 unstitched garments for men. But, women wear the complete *Hejab* while the face can be uncovered or covered. Baber and his parents wore the *Ihram*. The *Ihram* is a special *Haj* dress. It is made of 2 unstitched garments for men. But, women wear the complete *Hejab* while the face can be uncovered or covered. Baber and his parents wore the *Ihram*. *Ihram* is not only the dress. *Ihram* is also a condition in which a person enters after wearing it for the sake of *Haj* or *Umrah*.



Before putting on *Ihram*, the *Hajis* take bath, cut nails and hair. After wearing *Ihram*, they apply perfumes, offer 2 *rakat salat* and recite the *Talbiyah*.

The *Talbiyah* is the special *Kalimah* recited during *Haj*. It is first recited when the *Haji* wears the *Ihram* with the intention of doing *Haj*. He then recites it many times during the *Haj* around the Kabah, on the plain of Arafat, at Mina, while going up or down a spot and after every *salat* in the morning and evening.

The beautiful soul-stirring words of the *Talbiyah* fill the air:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ  
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ

**“Labbaik Allahumma Labbaik, Labbaik la-shareeka-laka-labbaik, Innal-hamda-wannimata-laka-wal-mulka-la-shareeka-lak.”**

The *Talbiyah* means:

“Here I am, O Allah! Here I am in Thy presence! You have no partner. I am here. All praise is for Thee alone. You alone can bless. You alone are the Sovereign (King) and you have no partner.”

Dear children, the Prophet (S.A.W.) said: “Whenever a Muslim proclaims *Talbiyah*, everything around him also starts proclaiming the same words, whether it be stones, trees or pieces of earth, and the same proclamation (*Talbiyah*) starts spreading in every direction till the whole world starts resounding with the same cries.”

The Prophet (S.A.W.) also said:

“The *Haji* who continues reciting *Talbiyah* throughout the day till sunset, has all his sins wiped off, and he becomes as pure and innocent as he was on the day he was born.”

Men recite *Talbiyah* loudly but women recite it very, very quietly.

Three things are compulsory in *Haj*: *Ihram*, halting at Arafah and *Tawaf* or going around the Kabah seven times. *Haj* is performed from the 8th of Zil-Hajj to 13th of Zil-Hajj. After entering *Ihram*, the *Hajis* go round the Kabah, the most ancient house of worship and perform the *Tawaf*. They move on the broad, open oval-shaped floor called the *Mutaf* as they chant the *Talbiyah*. The mosque around the Kabah is called Masjid Al-Haram. It is full of white clad pilgrims (*Hajis*). The *Hajis* do not walk on the semi-circular area near the Kabah. It is the *Hateem* and was once part of the Kabah but was later left out from the building of the Kabah.



The *Hajis* kiss the black stone or *Hajr-e-Aswad* each time they begin a *Tawaf*. They offer 2 rakats of salat near the Kabah after going round the Kabah 7 times. Praying in the Masjid Al-Haram once gets us the reward of one lakh prayers.

They walk 7 times quickly between the hillocks of Safa and Marwah, following the path on which Lady Hajarah (A.S.) ran in search of water or help. This is called *Sae*. The two hillocks have now been levelled down and the path between them is covered by corridors and a roof.

On 8th Zil-Hajj, the *Hajis* go to Mina and spend the day there.

On 9th Zil-Hajj, they reach the plain of Arafah nearby in the morning. That day, the day of Arafah, is a very important day. The longer the *Hajis* stay there the better it is. The plain of Arafah, packed with millions of white-robed pilgrims, is a picture of the plain of Judgement Day. According to *hadees*, Arafah will be the plain of Hashr on Judgement-Day. People's sins are forgiven at Arafah.

In the evening, at sunset, the *Hajis* hurry to Muzdalifah, a place nearby and stay there overnight. Most of them bring some pebbles with them from the plain of Arafah.

Why? The next morning, on 10th Zil-Hajj, they return to Mina again. Here, there are 3 stone pillars called *Jamrah*. They symbolise Satan. The *Hajis* throw 7 pebbles at one pillar on 10th Zil-Hajj, 7 pebbles at all the 3 pillars on 11th and 12th Zil-Hajj.

Why do they do this? When Prophet Ibraheem (A.S.) was going with his son Ismail (A.S.) to sacrifice him, Satan tempted him 3 times not to sacrifice his boy. Each time, Prophet Ibraheem (A.S.) threw stones to drive off Satan. The *Hajis* too do it, saying *Allahu Akbar* everytime they throw a stone. This throwing of stones at the pillars is called *Rami*.

On 10th Zil-Hajj, after stoning one pillar, the *Hajis* shave their hair. The women cut only a lock of hair. Then, they remove their *Ihram*, change into nice clothes and slaughter animals here at Mina, as if saying that they are ready to make sacrifices and efforts for the sake of Allah.

Muslims all over the world who have not gone for *Haj*, slaughter animals at home. All celebrate Eid-ul-Adha on this day.

They stay in Mina on 10th, 11th and 12th Zil-Hajj. On the evening of 12th Zil-Hajj, they return to Makkah and perform the *Tawaf* of departure.

Again, after finishing the *Tawaf*, they offer two *rakat salat* at "*Muqam-e-Ibrahim*." Here is the stone which rose with Prophet Ibraheem (A.S.) as he stood on it and raised the walls of the Kabah. It still bears his foot-prints.

After the farewell *Tawaf*, the *Hajis* press their breasts and right cheek on a



part of the Kabah's wall between the black stone and the Kabah's door. This part is called *Multazim*.

The *Haj* is finished but how can the *Hajis* ever forget one thing still to be done? They go to Madina, to the mosque of Prophet Muhammad (S.A.W.). In tears, they offer *salat-o-salam* to the Prophet (S.A.W.). They offer *salat* in the mosque where the Prophet (S.A.W.) prayed for years.

Dear children, *Haj* does not mean just a physical *Haj*. It also means giving up all sins, really stoning Satan, recognizing his tricks and become a real member of the large party of Allah, *Hizbullah*. A person's sins are wiped away when he performs *Haj* and he returns home strong, fresh and pure.

If we do some business during the *Haj* trip, it is not wrong. Verse 198 of *Surah Baqarah* clearly allows it but we must spend most of the time in *Ibadah*.

It is always good to read books on the *Ibadah* and the rites to be performed during *Haj* and the history of the holy places to be visited in *Haj*.

Dear children, if you are sick and cannot do even a single *Haj*, you can ask another person to do *Haj* on your behalf and pay for his expenses of *Haj*. This is called *Haj-Badal*.

You can visit the Kabah and perform *Tawaf* and *Sa-ee* in *Ihram* at any time of the year. This is called Umrah or minor *Haj*. All *Hajis* are guests of Allah because they visit His house and He forgives them during *Haj*.

## CAN YOU REMEMBER?

### 1. *What is the purpose of Haj?*

The purpose of *Haj* is

- A. The purify ourselves and refresh our faith in Allah.
- B. To see the Glory of Allah's oneness.
- C. To see the unity and strength of the Muslims.
- D. To be ready to make sacrifices in His way.

### 2. *Recite the Talbiyah.*

*Labbaik Allahumma Labbaik, Labbaik la-shareeka-laka-labbaik, Innal-hamda-wannimata-laka-wal-mulka-la-shareeka-lak*

### 3. *For whom is Haj compulsory?*

*Haj* is compulsory for every adult, free, sane and healthy Muslim who has the means (money) to perform *Haj* at least once in a life-time.

### 4. *Can a woman go alone for Haj?*

No, a woman cannot go alone without her husband or a *Mahram* male person.



**5. Who is a Mahram?**

A *Mahram* is a person with whom marriage is not allowed. (Give examples).

**6. How can a lone woman go for Haj if she does not have a husband or any Mahram?**

She can go with a group of good women who have their male *Mahram* relatives with them but she cannot go with a single woman.

**7. What is Haj?**

*Haj* is a great *Ibadah*. It is a great assembly of Muslims. It is a great training and the fifth pillar of Islam.

**8. Match the following:**

1. <i>Miqat</i>	Worship of Allah
2. <i>Ihram</i>	Special dress of <i>Haji</i> .
3. <i>Tawaf</i>	Points where the <i>Hajis</i> must surely be in <i>Ihram</i> .
4. <i>Hateem</i>	Black stone in Kabah.
5. <i>Sae</i>	Walking 7 times between Safa and Marwah.
6. <i>Hajr-Aswad</i>	A part of the Kabah previously.
7. <i>Jamrah</i>	Mosque in which the Kabah stands.
8. Masjid Haraam	Stone pillars, symbols of Satan.
9. <i>Umrah</i>	Minor <i>Haj</i> .
10. <i>Ibadah</i>	Going round the Kabah.

**9. When is the Haj performed?**

*Haj* is performed from 8th to 13th Zil-Hajj.

**10. What do the Hajis do on each of these days?**

**By 8th Zil-Hajj** : The *Hajis* visit Kabah and do *Tawaf*. They also do *Sae*.

**8th Zil-Hajj** : The *Hajis* go to Mina and spend the day there.

**9th Zil-Hajj** : The *Hajis* go to the plain of Arafah in the morning and stay there till evening.

**Night between**

**9th and 10th Zil-Hajj** : The *Hajis* spend the night at Muzdalifah.



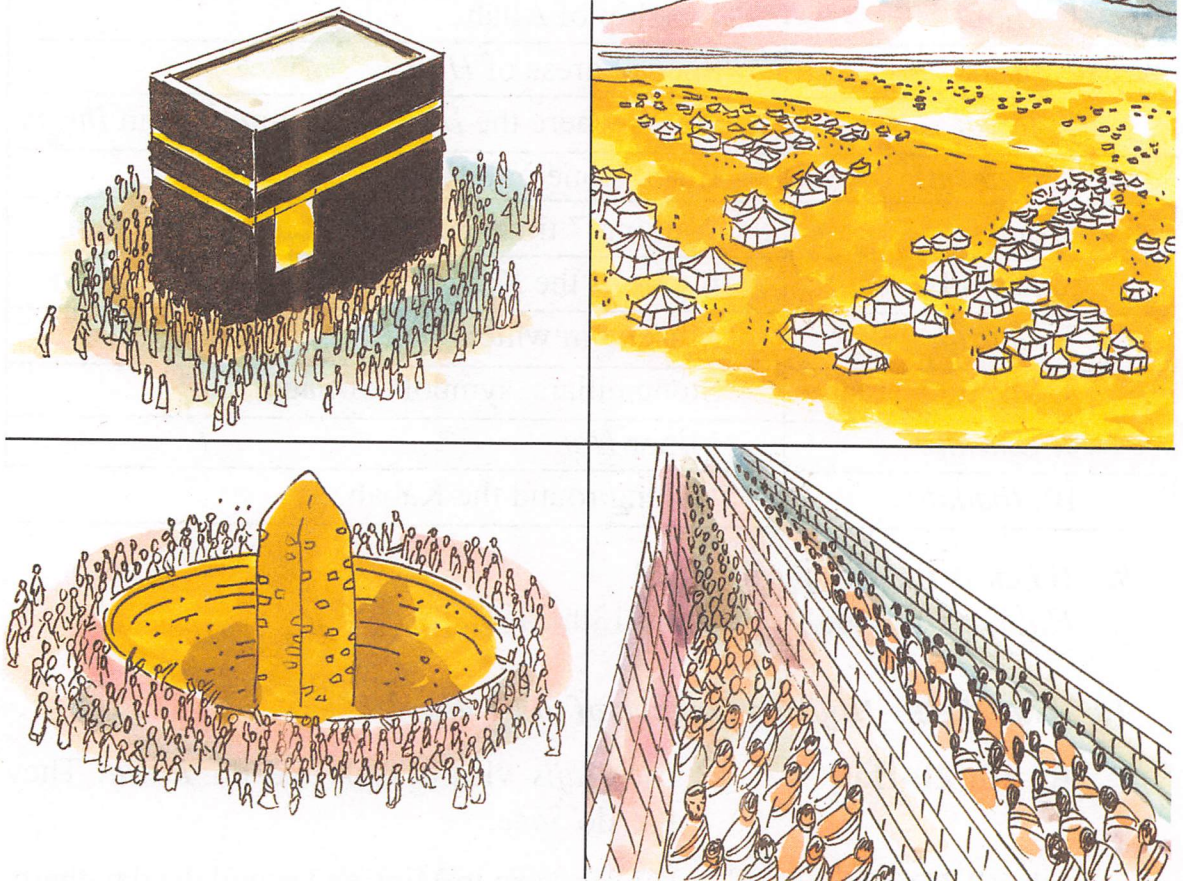
**10th Zil-Hajj** : The *Hajis* are back in Mina. They throw stones at Jamrah, cut their hair, remove *Ihram*, wear bright clothes and slaughter animals.

**11th, 12th Zil-Hajj** : The *Hajis* continue to stay in Mina and stone the pillars of Jamarah.

**12th Zil-Hajj evening** : The *Hajis* return to Makkah and do final, farewell *Tawaf*.

**13th Zil-Hajj** : The *Hajis* go to Madina to visit Masjid Nabvi.

11. Write the names of the places in these pictures What are the people doing in each picture?



## MORALS

1. Mastan goes to *Haj* and also does some work and earns money. Zaheer goes to *Haj* without any wish or intention to do business but there he gets a chance to buy some things. So, he buys them and sells them in his



homeland.

Why are Mastan and Zaheer both right?

2. Wafa keeps her face uncovered during *Haj*. Zehra's face is covered, and she scolds Wafa for not covering her face. Wafa tells her that during *Haj*, a woman can keep her face uncovered but Zehra goes on arguing. Who is right?
3. Sabah is a widow. She has no male *Mahram*. So, she goes for *Haj* with her friend Sakina. Did she do the right thing? Tell her what she should have done.



■ Muslims Countries

**The Islamic World Map**



## 32. EID-UL-ADHA



On 10th Zil-Hajj, the festival of *Eid-ul-Adha* is celebrated. It comes about two and a half months after *Eid-ul-Fitr*. It reminds us of Prophet Ibraheem's (A.S.) great sacrifice of sacrificing his son on that day.

It marks the end of *Haj*. The pilgrims who perform *Haj*, slaughter animals on this day at Mina, near Makkah. Muslims around the world celebrate it by slaughtering animals at home.

It is celebrated in the same way as *Eid-ul-Fitr*.

There are a few differences between the two Eids.

1. On *Eid-ul-Fitr*, we give *Sadaqah-Fitr* to the poor but on *Eid-ul-Adha*, we sacrifice animals in the name of Allah.
2. On *Eid-ul-Fitr*, we eat something sweet before going for *Eid-salat* but on *Eid-ul-Adha*, we eat nothing before going for *Eid-salat*.
3. The *Takbeer* is recited slowly while going for *Eid-salat* on *Eid-ul-Fitr*. But, it is recited loudly while going for *Eid-salat* on *Eid-ul-Adha*.
4. *Eid-ul-Fitr* is a festival which celebrates the Quran. *Eid-ul-Adha* is a festival of sacrifice.

Apart from this, all other things are the same in both the Eids. Muslim go for the *Eid-salat* reciting the *Takbeer* loudly. (Women recite it silently).

The *Takbeer* of *Eid-ul-Adha* is called *Takbeer-Tashriq* though its words are



the same as the *Takbeer* recited on *Eid-ul-Fitr*.

*Takbeer-Tashriq:*

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ  
وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ ط

*Allahu-Akbar, Allahu-Akbar La-Ilaha-IlAllah, wa-Allah-u-Akbar,  
Allah-u-Akbar, wa lillah-il-hamd.*

It means:

**“Allah is Greatest, Allah is Greatest, There is no God but Allah, And Allah is Greatest, Allah is Greatest And all praise is only for Allah.”**

The Muslims wear nice clothes, greet and visit each other as on *Eid-ul-Fitr*. The animal sacrifice is the special mark of *Eid-ul-Adha*. It's purpose is to remind us to be ready to make sacrifices for the sake of Allah.

On *Eid-ul-Adha*, after returning from the *Eid-salat*, the people slaughter animals. Of course, they can be sacrificed on any of the 3 days of 10th, 11th and 12th Zil-Hajj before *Asr* time of 12th Zil-Hajj.

Sacrificing an animal is compulsory for every free, sane, adult Muslim man and woman who can afford it. It is actually a kind of ransom for Prophet Ismail's (A.S.) life because Allah spared his life and an animal was sacrificed instead of him.

The Prophet (S.A.W.) said, **“The person who does not offer the sacrifice despite having the necessary means for it, should not approach our Eid-ground.”**

The person who is sacrificing the animal, should personally begin the slaughter in the name of Allah or, at least, he should be present when it is being slaughtered. The Prophet (S.A.W.) told his daughter Fatimah (R.A.) to stand by her sacrificial animal. He (S.A.W.) said:

**“O Fatimah, arise and stand near your sacrificial animal because for each drop of its blood that falls to the ground, Allah will forgive your previous sins.”** Lady Fatimah asked, **“Is this good news only for the people of our house or for the rest of the Ummah as well?”**

The Prophet (S.A.W.) replied, **“This is for the people of our house as well as for the whole Ummah.”**

One male or female goat or sheep can be sacrificed by one person. Seven people can join together and sacrifice a cow, camel or buffalo.

Less than seven people can also share it but not more than seven people.



The animal to be sacrificed should be healthy and free from defect. It should not be sick, blind, lame, too thin or with ears or horns cut-up. A goat or sheep should be a year old, atleast. A cow should be two years old and a camel should be five years old. Remember, sacrifice animals of good quality in the path of Allah. The animals should be fat and healthy.

The meat of the animal should be divided into three parts. One part can be kept in the house and you can eat it. The second part should be given to friends and relatives, and the third part should be given to the poor. It is better to give away the animal skin as *Sadaqah* or charity.

We must be very careful that no pride or show-off enters our intention of sacrifice. Our intention must be just to please Allah because it is our intention that reaches Allah and not the animal's flesh.

## **AQEEQAH**

Dear children, sacrifice of animals is not only done on *Eid-ul-Adha* but also when a child is born. It is desirable that an animal be sacrificed when a child is born. This is called *Aqeeqah*. One goat is sacrificed for a girl and two for a boy. But, one goat can be sacrificed for a boy, too if the parents cannot afford it. There are 2 ways of holding the *Aqeeqah* ceremony. Friends and relatives are invited to dinner or the meat is distributed amongst friends, neighbours and the poor.

The child's hair is shaved or clipped. It's weight in silver or its equivalent should be preferably given to the poor as *Sadaqah* or charity at the time of *Aqeeqah*.

## **CAN YOU REMEMBER?**

**1. *What is the difference between Eid-ul-Fitr and Eid-ul-Adha?***

*Eid-ul-Fitr* is a festival to celebrate the Quran and the successful completion of a month's fasting while *Eid-ul-Adha* is a festival of sacrifice to remember Prophet Ibraheem's (A.S.) sacrifice.

**2. *What types of charity do we give on both Eids?***

On *Eid-ul-Fitr*, we give *Sadaqah-Fitr* to the poor before *Eid-salat*.

On *Eid-ul-Adha*, we sacrifice animals and give a major part of it to the poor.



3. *How should the meat of the animal be divided?*

The animal's meat should be divided into 3 parts. One part may be kept in the family. The second part may be given to friends and relatives, and the third part must be given to the poor.

4. *Is the animal sacrifice compulsory?*

Yes. It is compulsory for every sane, free, adult Muslim man and woman who can afford it.

5. *How many animals should we sacrifice?*

One person can sacrifice one goat or sheep. Seven (or less) people can together sacrifice a cow, camel or buffalo.

6. *What kind of an animal should we sacrifice?*

We should give the best things in Allah's way. The animal should be healthy and well-fed. It should be free from disease and defects like blindness, lameness, missing or cut-up ears or horns. It should not be too thin.

7. *Can we sacrifice a female animal?*

Yes. A male or female animal can be sacrificed.

8. *What does the animal sacrifice teach us on Eid-ul-Adha?*

The animal sacrifice teaches us to make sacrifices for the sake of Allah.

*Mark true or false.*

1. It is good for the family-people to watch the sacrifice.
2. The person who is sacrificing the animal, should himself or herself begin the sacrifice.
3. *Eid-ul-Adha* comes about 2 1/2 months after *Eid-ul-Fitr*.
4. *Eid-ul-Adha* is not celebrated on 10th Zil-Hajj.
5. The *Takbeer* of *Eid-ul-Adha* and *Eid-ul-Fitr* is same.
6. An *Aqeeqah* is an animal sacrifice done when a person dies.
7. The *Aqeeqah* flesh is given away as *Sadaqah* or charity.

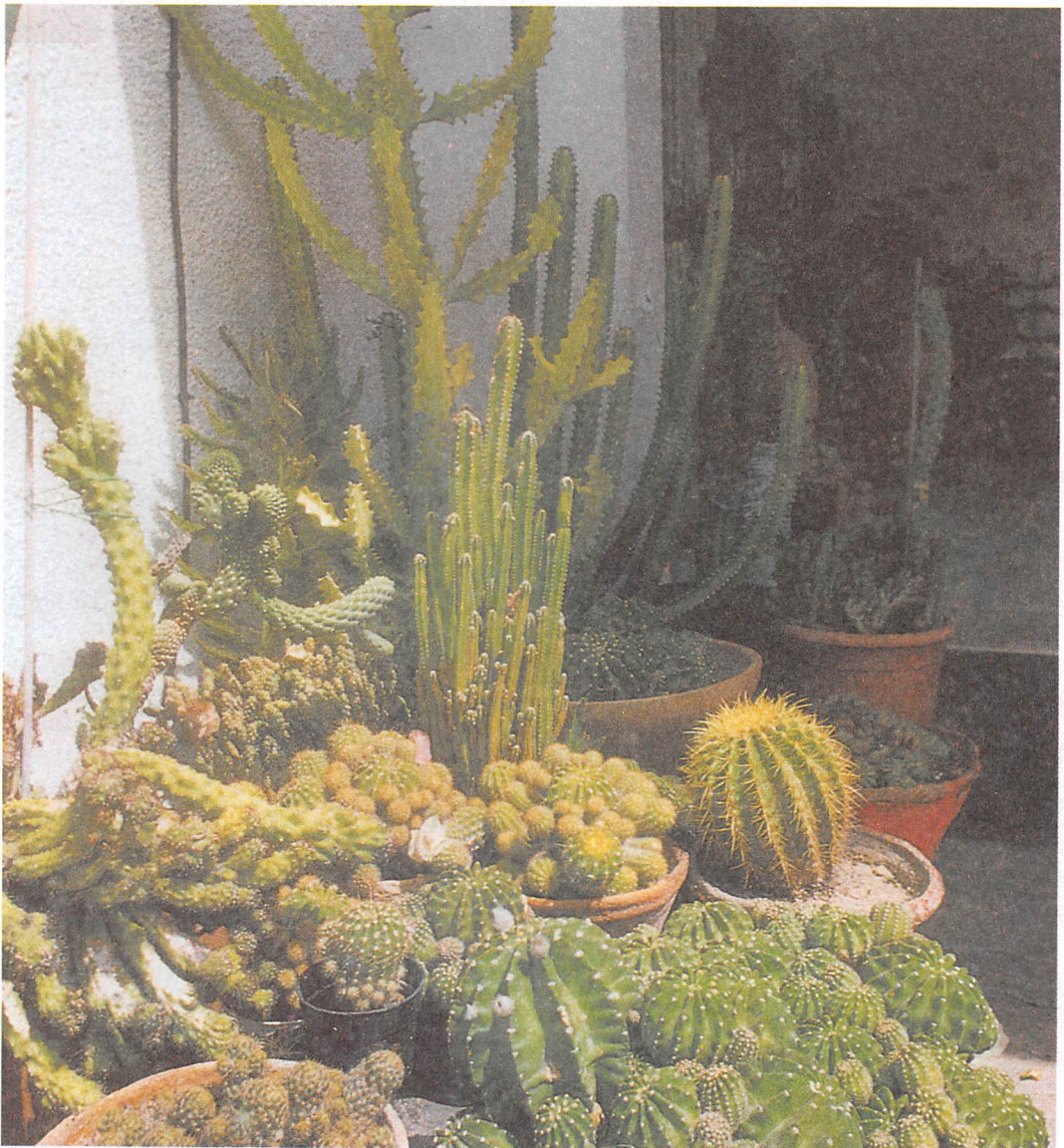
**MORALS**

1. Zafar is a rich trader. He is too busy to spare time for an animal sacrifice on *Eid-ul-Adha*. What do you think of him? Tell him what he should



do.

2. Shahana stays alone with her children. Her husband is away in another country on a tour. In his absence, she celebrates *Eid-ul-Adha* but does not sacrifice an animal. She thinks she is a woman and so it is not necessary for her to do so though she has money to do it. What do you think of her?
3. Saif orders his butcher to sacrifice an animal. He sleeps as the butcher slaughters the animals. Is he right?
4. Mubeena, a rich lady, is happy when *Eid-ul-Adha* arrives. Why? She says it is a festival to eat meat. Is she right? She keeps all the meat of the sacrificed animal at home in her fridge and eats it for a month. Did she do the right thing?



*Amazing cactus plants*



## 33. SURAH AL-HUMAZA

Revealed in : Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious the Merciful.

1. Woe be to every scandal-monger and back-biter, وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾
2. Who piles up wealth and lays it by, الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾
3. Thinking that his wealth will make him last forever! يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ﴿٣﴾
4. Never. He will surely be thrown into that (place) which breaks to pieces. كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾
5. And what will explain to you that (place) which breaks to pieces? وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿٥﴾
6. (It is) the Fire of Allah, Kindled (burnt) to a blaze. نَارُ اللَّهِ الْمُبْقَدَةِ ﴿٦﴾
7. Which will reach the hearts. الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ﴿٧﴾
8. It will be made into a vault (covered room) over them, إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ﴿٨﴾
9. In columns out-stretched. فِي عَمَدٍ مُمَدَّدَةٍ ﴿٩﴾

Dear children!

This *Surah* was revealed early when our Prophet (S.A.W.) was living in Makkah. The people there began harrassing, taunting and teasing him, insulting and making fun of him, talking ill behind him and spreading lies.

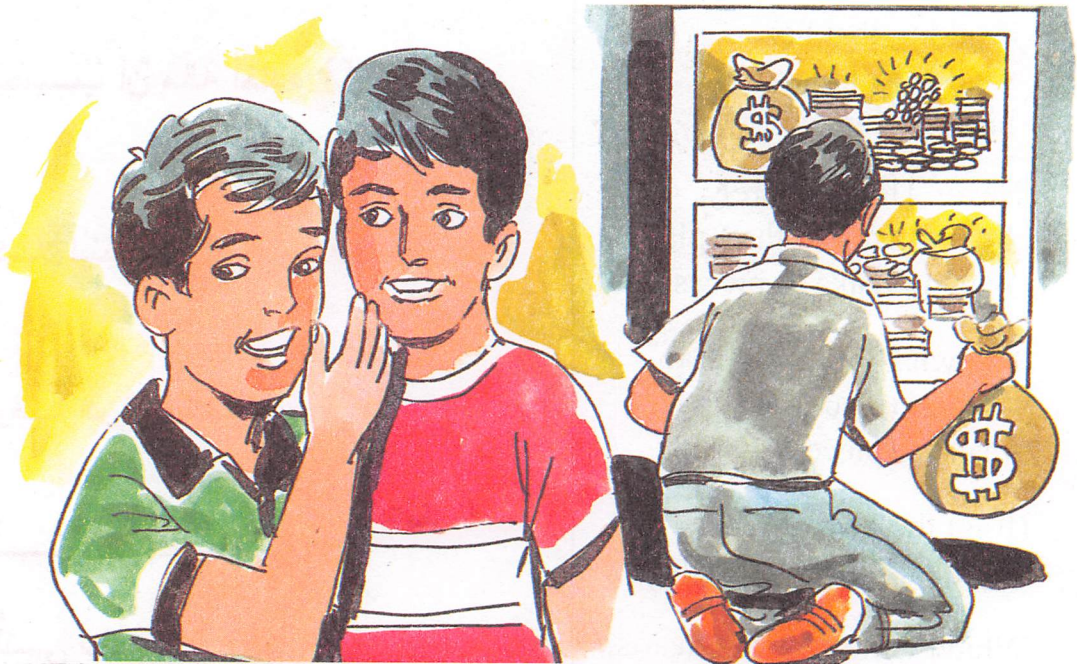


The people who did this usually had another great evil. They collected and piled up wealth as if it would last forever.

Such people have been severely warned of a terrible fire which will crush and break them into pieces and cover them like a closed room. Nowhere else in the Quran is hell-fire called the fire of Allah (*Naarullah*). This only shows Allah's terrible anger at people having these three evils:

1. Taunting, making fun of others, insulting, mimicry, (copying someone as a joke), winking and making gestures to make fun of someone.
2. Back-biting or talking ill of others.
3. Collecting wealth and not using it in the path of Allah.

These children in the picture are back-biting and collecting wealth. Is it good?



*Back-biting is a sin. Collecting wealth is wrong.*

### **CAN YOU REMEMBER?**

1. *What kind of people have been warned of hell-fire in this Surah?*  
The people who taunt, make fun of others, insult, mimic (copy in fun), back-bite, talk ill of others, collect wealth and do not spend it in Allah's way.
2. *Which is the only Surah in which hell-fire is described as fire of Allah or Naarullah? What does it mean? Why?*  
*Surah Humazah.* It is meant to show that a special fire is being prepared



for people with such bad qualities.

3. Match the following:

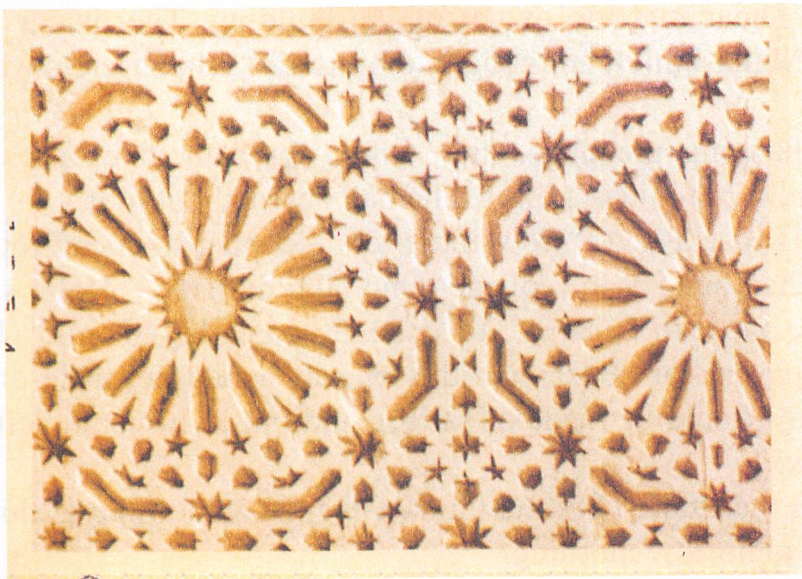
A. One who creates scandal, makes fun of others and talks ill of others.	هَمْزَةٌ
B. Taunts others.	لَمْزَةٌ
C. Fire which breaks to pieces.	حُطْمَةٌ
D. Kindled, burnt	مَوْقَدَةٌ

## MORALS

1. Two friends lived in a small town. One of them, Haaris, stammered a lot while speaking. His friend Zia often made fun of him and even copied his stammering, mimicking him.

After some days, Zia began stammering and this defect remained with him for life. But, at the same time, Haaris stopped stammering and was cured on his own. Why did Zia begin stammering?

2. Javed makes fun of Aslam in the class. He winks, smiles, taunts and even pokes a ruler in Aslam's shoulder. Aslam does not fight. Next day, he gives an envelope to Javed. Javed opens it and finds *Surah Humazah* written on a paper. From that day, he never makes fun of Aslam. He and Aslam become good friends. Did Aslam do the right thing? What do you think of Javed? Where would he have been in *Aakhirah* before getting the envelope and after getting the envelope?





## 34. THE PEARL PALACE



One day, a pious man named Malik-bin-Dinar passed by a road. He saw that many workers and masons were busy in constructing a beautiful building. It appeared that the construction work had just begun.

Malik-bin-Dinar met the owner of the building. The owner was a nice, young man. Malik-bin-Dinar thought to himself, "What useless work this man is doing!"

After exchanging greetings, they talked for sometime. The young man respected Malik-bin-Dinar a lot, for he had heard about him.

Malik-bin-Dinar asked, "How much do you plan to spend totally on this building?" The young man replied, "One lakh dirhams." Malik said, "If you give me these one lakh dirhams, I take the responsibility to build a better house for you in heaven, far better than this one. It would be made of rubies and pearls. Its clay would be made of saffron and musk. It would neither fall nor become weak."

The young man said, "Let me think. Give me some time to think about it. Please come tomorrow morning."

Malik-bin-Dinar agreed and went home. At night, he prayed a lot for the



young man. The next morning, he visited him again.

“Well, what is your decision?” asked Malik.

“Will you keep your promise?” asked the young man.

“Of course, I will. I assure you,” said Malik.

The young man then brought a pen, a paper and a bag full of one lakh dirhams.

After writing *Bismillah-ir-Rahman-ir-Raheem*, Malik wrote the agreement made between them. He would provide him a house in heaven with such and such facilities and of such and such a description instead of the present (unfinished) building. He gave the agreement to the young man and took one lakh dirhams and went home.

By evening, Malik had distributed every dirham to the poor. He slept in such a way that there was no money even for food. More than a month passed by after that. One morning, after *Fajr salat*, Malik saw the same piece of paper on which the agreement had been written. It lay on a shelf in the mosque. He picked it up in surprise and looked at it closely. It was written on it that the responsibility taken by Malik and his promise to the young man, had been fulfilled.

Dear children! The young man had collected wealth to build a brick and mud house which was bound to fall one day. But, Malik used the same money to build a far better palace of pearls and rubies in heaven. How? He gave all the money to the poor as *Sadaqah* and got the reward for *Sadaqah* or charity in the form of a palace in *Aakhirah* for the young man.

Surely, Malik-bin-Dinar will also be rewarded for inspiring another man to do good deeds.

Do you see how wealth and money can be used in useless or harmful work leading to hell or it can also be used in work leading to heaven. You will not have money or things in *Aakhirah* to spend in Allah’s way. So, spend it now in Allah’s way.

Talha-bin-Abdullah (R.A.) was a wealthy companion of the Prophet (S.A.W.) He had vast fields and a huge trade. His daily income was 1000 dinars.

He was very generous and spent all his wealth in Allah’s path. He paid for the expenses of the Prophet’s (S.A.W.) battles. Once, he bought a spring of water and donated it for public use. Once, he bought a well and donated it to the people. He fed the poor and helped them. One day, he received seven lakh dirhams and at once distributed this money among the poor. Once, he sold his



property and got seven lakh dirhams. He gave the money to the poor and needy. One day, he got an amount of four lakh dirhams. He sent this, too, to the poor.

One day, he came home looking sad. His wife asked him why he was so upset. He said, "A lot of wealth has accumulated with me and I am worried about it."

His wife said, "Why should you worry? Call the people and distribute this wealth among them." He did this and became peaceful only when he had distributed his wealth among the poor.

Just as our Prophet (S.A.W.) was breathing his last, he told his wife Lady Ayesha (R.A.) to give the money and gold which was in the house to the poor. When he died, there was no food in the house.

So, instead of piling up wealth and collecting goods and money and leaving them to others after you die empty-handed, spend this wealth in Allah's way by giving it as *Sadaqah* to the poor and for good work before it is too late, before that day comes when you will not be able to spend anything even if you want to because your hands will be empty. You will have no pocket, purse or money to give to others on that day.

Love of money is a bad thing. The Prophet (S.A.W.) said,

"If man had 2 valleys full of wealth, he would still wish for a third (valley). Adam's son's stomach can be filled by nothing except mud."

## **CAN YOU REMEMBER?**

**1. *Why should we spend more and more wealth in Allah's way?***

We should spend more wealth in Allah's way because it makes Allah happy and wipes away our sins.

**2. *Collecting wealth is wrong. Why?***

Collecting wealth is wrong because money is not made for collection. It is made for spending away in good work, in *Sadaqah* and in Allah's way.

**3. *What does Allah call such wealth which we spend in His way?***

Allah calls such wealth spent for His sake *Qarz-e-Hasana* or a debt given to Allah.

**4. *Why has Allah called our Sadaqah, a debt?***

Allah has called our *Sadaqah* a debt because He will surely return it to us by rewarding us in *Aakhirah*.



5. *Why is love of wealth and luxuries not good?*

Love of money and luxuries is not good for 2 reasons:

- A. It makes us love the world and forget *Aakhirah*.
- B. It keeps us busy in the one and only work of earning money.

6. *Why should we not have wealth or luxuries piled up?*

The more wealth we have, the more we will have to account for each thing and show how we used it. So, we should not pile up wealth.

## MORALS

1. Shafi says he will pray when he is old. He collects more and more money so that he can use it in his old age and lead a nice retired life. He dies at the age of 40. His children fight over his hard-earned wealth and divide it up among themselves. They spoil their habits because of this wealth while Shafi spends his retired life in the grave. What do you think of Shafi?

2. Zafran is a student of Std.X. He says that his only aim to study is to get a good job or business and become a millionaire. His classmate, Anwar says that his aim of studies is not money but to understand right and wrong deeds and how to live a decent and pious life and how to win heaven.

Zafran leads a busy, tense life, earning money only. He dies as a sad man because he realizes his mistake only after seeing the angel of death. Anwar earns money enough to live decently and uses his knowledge to do good deeds. He too lives a busy life, doing good deeds but dies a happy and peaceful death. Why?





## 35. SURAH-AL-MAOON

Revealed in : Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah the Gracious the Merciful.

1. Do you see the one who denies (refuses) the judgement (of *Aakhirah* to come)?

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ﴿١﴾

2. It is he who pushes the orphan.

فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ﴿٢﴾

3. And does not encourage to give the food of the poor.

وَلَا يَحْضُرُ عَلَى طَعَامِ الْمَسْكِينِ ﴿٣﴾

4. So woe (doom) to the worshippers.

فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾

5. Who neglect their prayers.

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾

6. Those who (want just) to be seen.

الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾

7. And refuse to give (even) small things of needs (to people)

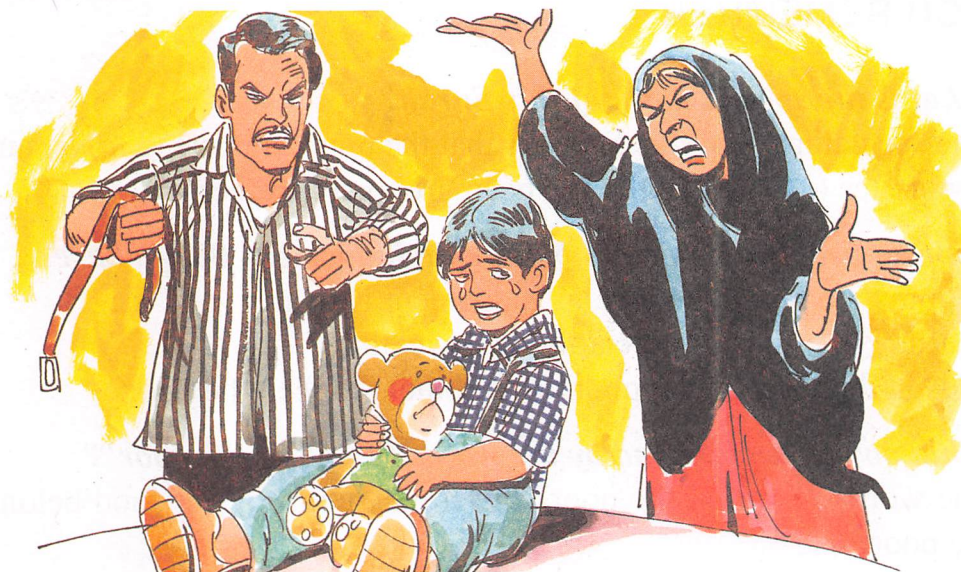
وَيَمْتَنُونَ بِالْمَاعُونِ ﴿٧﴾

Dear children!

One day an orphan child went to Abu Jahl's house and asked him to give something from the wealth of his father. Abu Jahl had taken the child's



wealth after his father's death. Now, this poor child stood there in torn clothes for a long time but Abu Jahl did not listen to him. The poor boy then went to our Prophet (S.A.W.) and told him about it. The Prophet (S.A.W.) went to Abu Jahl and told him to give the child's dues to him. Abu Jahl quietly brought the orphan boy's wealth and gave it to him. Later, when the people taunted him for obeying the Prophet (S.A.W.) he said, "I felt that there were two spears on Muhammad's (S.A.W.) right and left, and they would strike me if I refused to do as he said."



In this *Surah*, it is shown how people who do not believe in the Judgement Day behave.

1. They push orphans and eat up their wealth.
2. They do not feed the poor. They do not like others too to help the poor.

Here, the words "food of the poor" are used. It means that there is always a part in our food which belongs to the poor and is their rightful share.

The *Munafiq* or hypocrites have also been described here. It has been shown how they behave.

They do not pray sincerely but they pray only to show-off, to be seen praying by people. Actually, they are careless about *salat* and its time. They are always late for *salat*, and pray only sometimes or they play with their dress during *salat*.

Secondly, they are misers. They do not give charity or even small things of use like a spade, a vessel, a hammer, a bucket or such things which neighbours or friends ask from each other just for temporary use.

These are the signs of a *Munafiq*: They go for prayers unwillingly and only to show-off and they do not help others or spend in Allah's way. Four evils have been pointed out in this *Surah*. They are:



1. Cruelty to orphans and eating away their wealth.
2. Not giving food to the poor.
3. Praying just to show-off and being careless about *salat*.
4. Not giving *Sadaqah* or even small things of temporary use to others.

This *Surah* tells us that not believing in *Aakhirah* makes a person so bad that he does not have even basic manners and kindness and has these 4 evils.

## CAN YOU REMEMBER?

**1. What is the special mark of this *Surah*?**

The special mark of this *Surah* is that the non-believers (*Kuffar*) and the hypocrites (*Munafiqeen*) have been grouped together.

**2. How do people who do not believe in Judgement Day behave?**

People who do not believe in Judgement Day are:

- A. Rude to orphans and eat up their wealth.
- B. And do not feed the poor or tell others to feed the poor.

**3. What do you understand by the words “Food of the poor”?**

The words “Food of the poor” mean that a part of our food belongs to the poor.

**4. What are the signs of a *Munafiq* or hypocrite?**

A *Munafiq* goes for *salat* unwillingly or late and only to show off, and does not help others or spend in Allah’s way.

**5. What are the 4 evils pointed out in *Surah Maoon*?**

The 4 evils pointed out in *Surah Maoon* are:

- A. Cruelty to orphans and spending their wealth.
- B. Not giving food to the poor.
- C. Praying unwillingly and carelessly just to show off.
- D. Not giving *Sadaqah*, and not giving even small things of use to others.

**6. Learn *Surah Maoon*.**

**7. Match the following.**

1.	Pushes	يَدُعْ
2.	Those who neglect	سَاهُونَ
3.	A small thing of daily use.	مَاعُونَ



## MORALS

1. Reshma's neighbour Khushboo comes to ask for a pillow and a bucket for one night as some guests have come suddenly to her house. Reshma refuses to give the things. What do you think of her?
2. Zahid opens the box of sugar but it is empty. His father is ill and wants tea immediately. Zahid at once rushes to a neighbour to take a cup of sugar as the shop is far.  
His neighbour, Aunt Ayesha, at once, gives him a a cupful of sugar. Zahid promises to return it the next day and rushes back home to make tea for his father. What do you think of Aunt Ayesha?
3. Sameer makes faces when he gets up for *Wudu*. During *salat*, he scratches his head and shoulders often, makes faces, shakes his legs and plays with his shirt-buttons. What do you think of it?
4. Sameena gives food to her servant and sometimes even sends food for her servant's family. Waheeda does not feed her servant. She puts the remaining food in her fridge and throws it after 3 or 4 days. Who is right Sameena or Waheeda?



*Minaret of Tunisian mosque*



## 36. THE THREE FASTS



One day, Lady Fatimah's (R.A.) sons Hasan and Husain (R.A.) became very ill. Ali (R.A.) and Lady Fatimah (R.A.) decided that they would observe 3 fasts as thanks to Allah if their sons recovered.

Soon, Hasan and Husain (R.A.) recovered and their parents began fasting. There was no food in the house for *Sehri* or *Iftar*. So, Ali (R.A.) brought some wool from a rich Jew named Shamun. Lady Fatimah (R.A.) spun one-third of the wool and got one *Sa* of barley in return from the Jew.

Quickly, Lady Fatimah (R.A.) ground the barley and cooked bread for the family. In the evening, just as they were about to eat at *Iftar* time, there was a knock at the door.

"Who is it?"

A beggar stood at the door. "I am poor and hungry."

Ali (R.A.) and Lady Fatimah (R.A.) gave all the bread to the beggar. The next day, they fasted without food at *Sehri*.

Lady Fatimah (R.A.) again spun one-third of the wool and the Jew Shamun sent a *Sa* of barley to her. She ground (crushed) and cooked it. That day too, at *Iftar* time, as they were about to eat, someone knocked at the door. It was an orphan. "I am poor and all alone," he said.

Again, Ali (R.A.) and Lady Fatimah (R.A.) did not eat. They gave all the bread to the boy.

Now, their third fast began without food. Lady Fatimah (R.A.) finished spinning the remaining wool and sent it to the Jew. He sent her a *Sa* of barley in return. Again, she hurriedly cooked bread.



That evening, as they sat together to eat, a prisoner knocked at the door.

“I am very much needy,” he said. Ali (R.A.) and Lady Fatimah (R.A.) gave all the bread to the prisoner. They ate nothing.

The next day, our Prophet (S.A.W.) came to see Lady Fatimah (R.A.) but she could not even move her eyes due to hunger and her stomach had shrunk in. The Prophet (S.A.W.) embraced his dear daughter. It is said (through Ibn-Abbas (R.A.) that at that time these verses of the Quran were revealed:

وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿١٠٠﴾  
إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿١٠١﴾

*“And they feed, for the love of Allah, the poor, the orphan and the prisoner (saying), ‘We feed you for the sake of Allah alone. We desire no reward from you, nor thanks...’” (Dahr - 8)*

Dear children, we must always feed the poor and needy people. We must be specially kind to servants and orphans. Just imagine how you would feel if you were a servant or an orphan or a beggar.

Pretend you are a servant. Try to work and stay hungry at the same time just for 2 hours. Do not take food from your own house. Now, how will you feel? Will you like someone to offer you food? Yes, you will want someone to give you food.

Some people are very rude to servants, beggars and orphans. Never scold a beggar. Always give food to your servant even if he does not ask. Search out people whom you can feed and help. Look out for chances to help others.

Remember, servants or beggars are not inferior or lowly. All are equal in Islam. It is just a division of work. Some people do some work and others do other work for earning. All are Allah’s servants. Having a servant is a luxury and a blessing of Allah. It means you have more money than you really need. By keeping a servant, you save some more time to do good work. So, remember that your servant is your helper and a gift from Allah. Do not insult him or fight with him.

Are you kind to servants, beggars and orphans? Do you smile kindly at orphans and place a loving hand on their head?

Do you give them food and other help when you get the chance? The more you help, the more your sins are wiped off and Allah is happy with you.



## CAN YOU REMEMBER

1. *Why must we feed the poor and needy people?*

We must feed the poor and needy people because they are humans like us. Feeding them makes Allah happy.

2. *To whom must we be specially kind?*

We must be specially kind to servants, orphans, old and poor people.

3. *Why are some people rude to servants and poor people?*

Some people are rude to servants and the poor because they think that the servants and the poor are inferior or lowly.

4. *Are servants and the poor inferior and lowly?*

No. All men are equal.

5. *What is division of work?*

Division of work means some people do some work and other people do other work. They divide the work among themselves.

6. *Do you help servants, beggars, orphans and the poor?*

Yes, I help servants, beggars, orphans and the poor. I am kind to them. I am not rude to them.

## MORALS

1. Sameer shouts at his servant everytime he talks to him. He does not like the way his parents talk to the servant. They talk softly and kindly. Sameer grows up and becomes a salesman at a shoe-shop: His boss shouts at him all the time. One day, as his boss was shouting at him, an old man sitting nearby tells his boss to be kind and not shout at Sameer. Sameer recognizes the voice. It was his old servant. Now, Sameer was sorry for being rude to him years back. Was Sameer wrong in being rude to his servant?
2. Roohi hears a beggar shouting outside, "Give me something in the Name of Allah, in the Name of Allah, in the Name of Allah". She fears Allah. So, She gives bread to the beggar. Her brother Zafar tells her not to give to beggars as this stops them from working and earning. Roohi says, "But he was begging in the Name of Allah. And then, he is begging because he is not getting a job. Will you give him a job? Who will give such people a job when even educated people are jobless? Is he not walking all day and working hard to beg? That is his job. His family must be waiting for him to return with some food. So, he too has earned money by walking hard all day". Why is Roohi right:?



## 37. VISITING

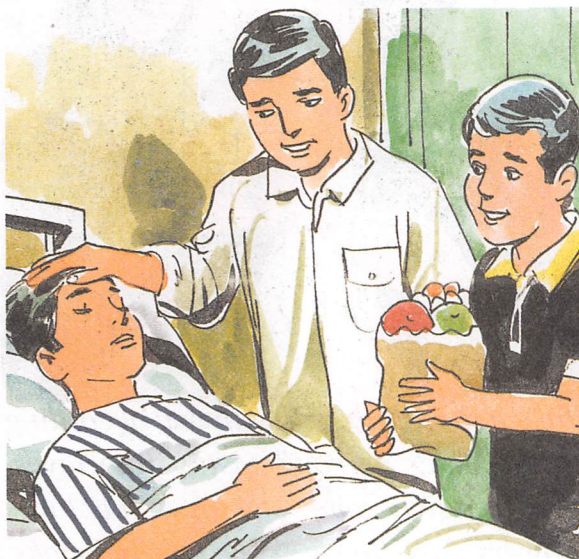
Visiting means going to another person to meet him. Visiting each other increases love, affection and brotherhood between us. But, there are a few points about visiting. If we remember them, then visiting becomes a joy but if we forget them, visiting becomes a nuisance. Here are some tips.



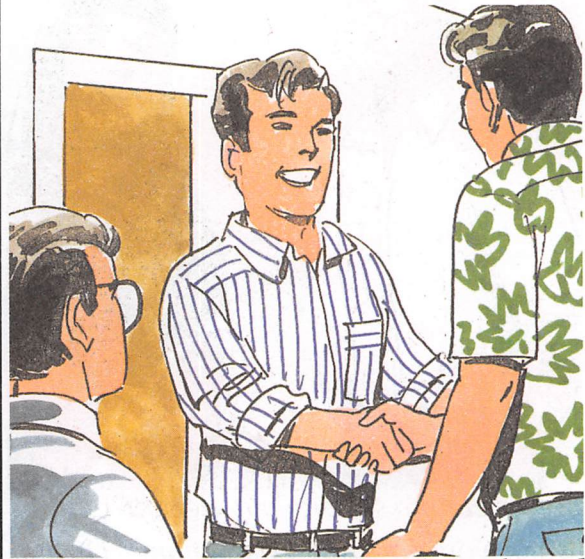
*Go to meet friends, neighbours and relatives sometimes.*



*Visit your parents very often and regularly.*



*Visit the sick, the orphans, the widows and old, lonely and needy people. Ask them if you can help them in any way.*

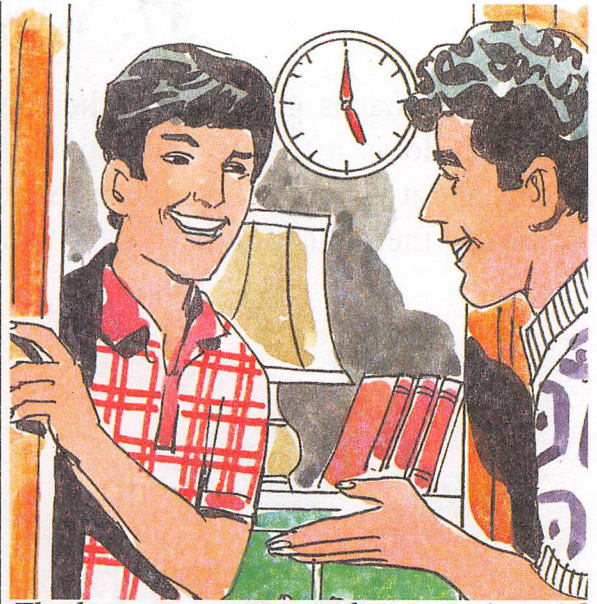


*Meet people only for good work and for the sake of Allah only. Do not go to anyone just to pass the time.*

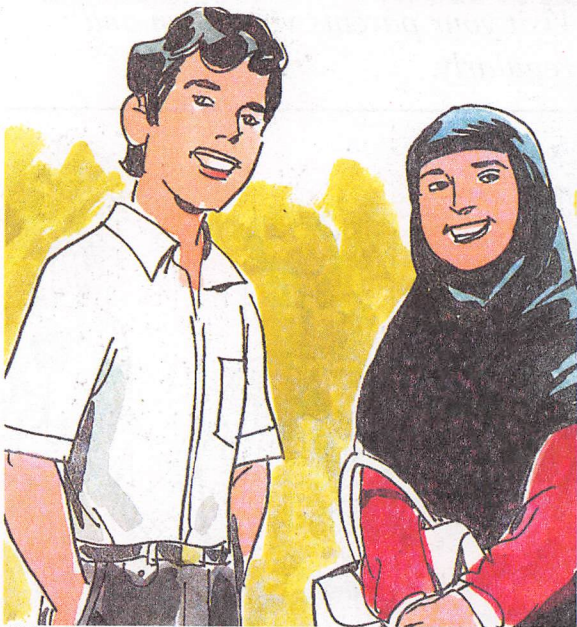




*Always inform the other person before-hand of your visit and ask him on the phone or in a note if the time of your visit suits him. So, take an appointment before going to someone. Do not drop in at any time.*



*The best time to visit is between Asr and Maghrib salat time. The early morning hours, the noon hours and the night hours, are times of privacy. We must not go at these times for visiting. Do not go at lunch or dinner-time for visiting.*

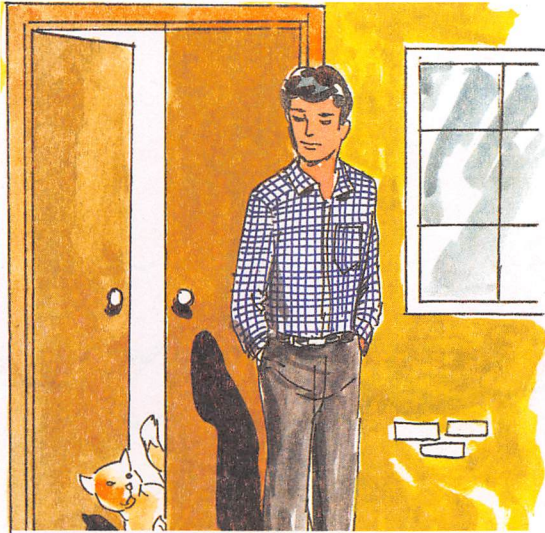


*Wear clean, simple but decent clothes when you go to meet someone. Do not go in rags. Do not wear very expensive, flashy or cheap dresses of cheap design. Wear clothes with simple dignity.*



*Take a nice, little gift with you according to the other person's taste. If he loves stamps, give some stamps. If he loves flowers, give flowers. The Quran, books, scents, flowers and fruit are ideal gifts for all occasions. Break the wrong custom of giving gold or silver gifts.*

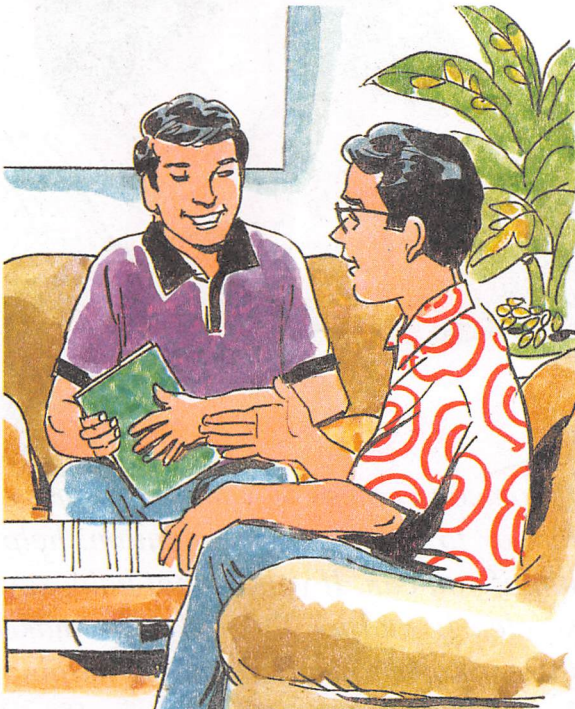




*Do not peep into the door or window. Do not enter the house without permission. Knock or ring the bell and stand at the side of the door. Do not stand in front of the door. Even after knocking or ringing the bell 3 times, if there is no response, go back.*



*When you visit others, meet them with a smile. Be pleasant. Don't cry.*

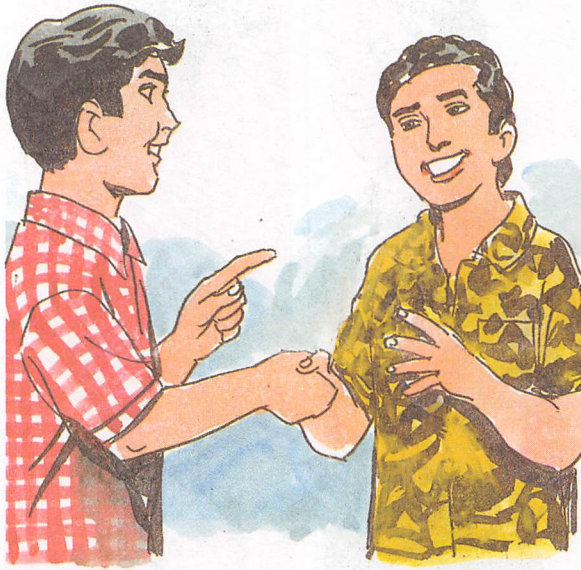


*While visiting, talk of useful things only. Do not talk of useless things. Do not talk ill of others.*



*Make your visit brief. Do not sit for long hours.*

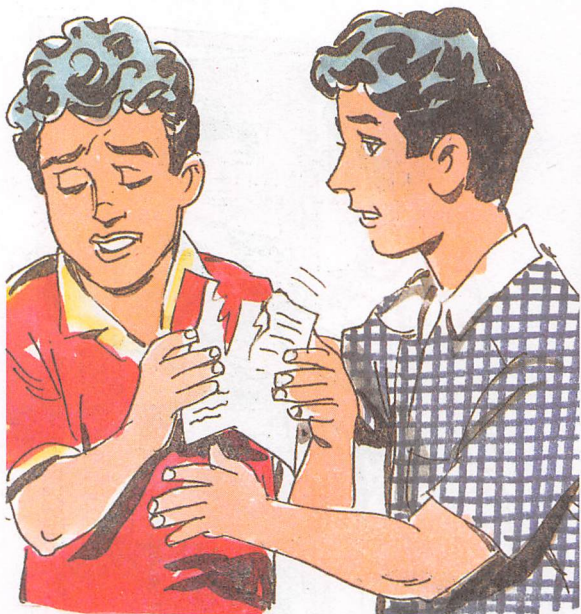




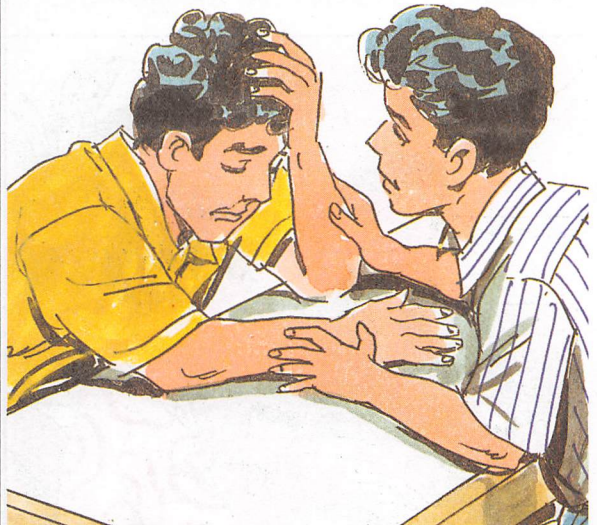
*After exchanging Salam you may shake hands. Then, inquire about his welfare and the welfare of his family.*



*During a handshake, wait for the other to leave your hand. Do not withdraw your hand at once.*

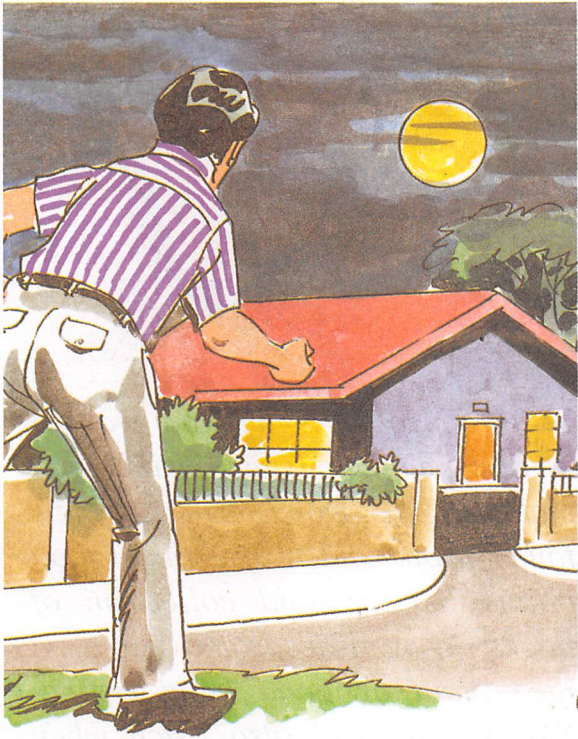


*If you have a problem and need help, tell your problem in a direct, dignified way. If he helps you, thank him. If he cannot help you, don't feel bad but think that he is really helpless.*



*If someone comes to you with a problem or to get a recommendation, help him if you can. If you cannot help, say so clearly and gently, and don't make false promises or give hopes of helping later. Don't keep him lingering. If you help, help in a correct way and not by illegal ways.*

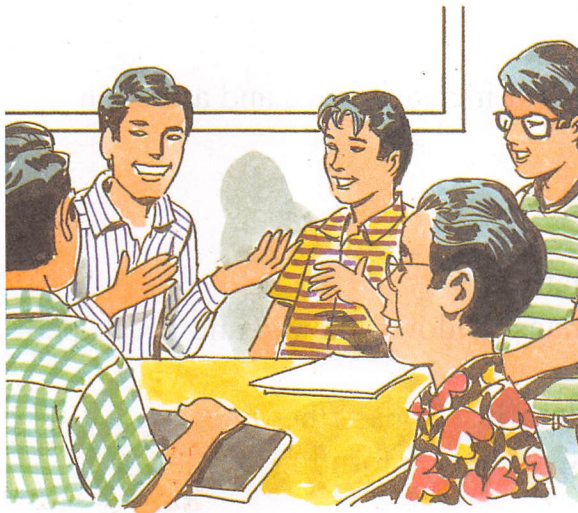




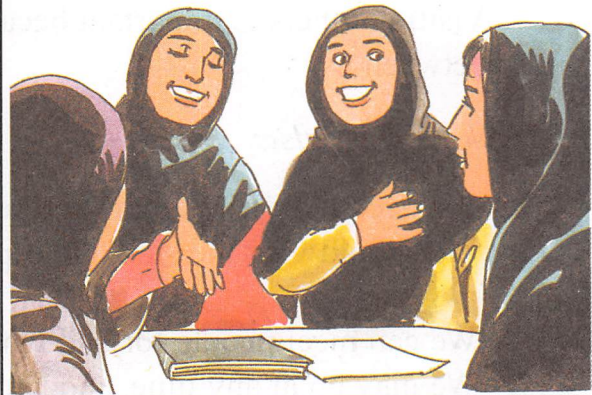
*Do not go to another's house after Isha-salat unless it is urgent.*



*If you see an ant, a straw or dirt on another's dress, face or beard, remove it.*



*When you meet many people at the same place, talk to all of them. Try to make each one talk. Let everyone speak.*

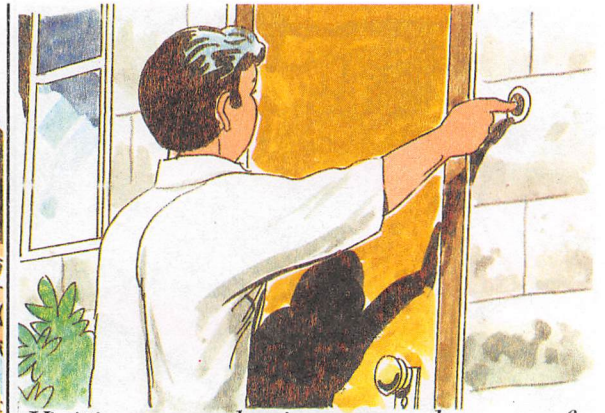


*Speak good things only. Do not say anything which may hurt. Never taunt. Taunting is a sin.*





*Don't speak in a high-and-mighty tone. Speak humbly. Do not distinguish yourself as someone special when you visit others.*



*Visiting people is a good way of inviting people to Islam. Visit others, make friends. Don't criticize their faults. Note and praise their good points like a good collection of books, a well-decorated room, a nice plant or good hand-writing. Slowly, they will also listen when you criticize their bad points later.*

## **CAN YOU REMEMBER?**

### **1. What is visiting?**

Visiting means going to another person to meet him.

### **2. Why is visiting others important?**

Visiting others is important because it increases love and affection between us.

### **Mark true or false:**

1. We need not visit parents and relatives.
2. We should visit the sick, the orphans, widows, the old and needy people.
3. We can meet people for bad work or just to pass the time.
4. We may go at any time, suddenly, without informing, to meet a person.
5. The best time to visit people is between *Asr* and *Maghrib salat*.
6. We must wear clean, decent clothes when we go visiting.
7. We can give a big and costly gift only.
8. We must not go at night time or at lunch or dinner-time to meet people.



9. The times of a man or woman's privacy are the night time, the early morning hours and the noon hours. We must not go to someone's house at such times unless there is an emergency or urgent need. We should also not phone at odd hours.
10. After a handshake, pull out your hand first.
11. We can sit for a long time while visiting others.
12. We must talk of useful things only when on a visit.
13. We must speak and behave politely and humbly while visiting others.
14. We may say anything that hurts the person we visit.

## MORALS

1. Imran goes to his friend Zakir's house and sits there for hours as he and Zakir have nothing else to do. Are they right?
2. Shamsi walks into Zakir's house without knocking or ringing the doorbell. Zakir's wife scolds him and tells him to wait outside. Is she wrong? Tell Shamsi what to do.
3. Majid is a successful businessman. People go to visit him or their work at any time of the day or night. Soon, Majid's house is turned into his office because of untimely and sudden visitors. He becomes sick and collapses. Who is at fault?
4. Taqi is a college boy. He often visits his friends and relatives. He informs them by a phone-call or a note even about a small, casual visit. He gives a small gift like a rose or an apple, wears clean clothes, sits for a short time and talks about pleasant and useful things only. What do you think of Taqi?
5. Shariq gets a severe stomach-ache at mid-night. A doctor lives next-door but he does not go to him. He says that his teacher taught him not to go to visit anyone at night. His mother explains that we can go anywhere at anytime in an emergency. Is she right?
6. A child with severe pain, went to his neighbour who was a doctor. The doctor scolded him for disturbing him and said, "Go to hell." What do you think of the doctor?



7. When our Prophet (S.A.W.) returned from a trip, he usually stopped in the mosque first. He then informed his wives that he would come home soon. Then, he would go home. He respected his wives' privacy. What do you think of him?



*Skyview of Masjid-e-Nabwi, Madina Munawarah*



## 38. *SALAT* — THE COOL STREAM



A lady in Bombay built a house on the beach, and the front portion was made of transparent glass. She had built it in a such a way that when the waves rose in the sea, they swept against the glass walls, and gave an impression that the waves were coming inside the room.

Do you wish you had a cool stream with its cool, gurgling waters flowing by your door? You wish you had it. Lo! Your wish is fulfilled. A cool, stream flows by your door all the time. It is *salat*. Our Prophet (S.A.W.) has compared *salat* to a stream flowing by our door in which we can jump in and wash and clean ourselves five times a day in its fresh, cool, sparkling waters. by offering *salat* five times a day.

According to *hadees*, the angels of the night and the angels of the day come down to us in turns. They then go back and report to Allah that they left us when we were praying, and when they came, they found us praying.

The Prophet (S.A.W.) said, “Pray in such a way as if it is your last prayer on earth.”

One day, a Bedouin came and said to our Prophet (S.A.W.), “O Prophet of Allah! I will stay with you and I will do *Hijrah* (migrate) with you.”

When the Muslims won the Battle of K aiber, the booty was distributed among them. The Prophet (S.A.W.) sent the Bedouin’s share to him. When he saw his share of the wealth, the Bedouin said, “I had not joined the Prophet of



Allah for this. I had joined him so that an arrow may strike my throat and I may go to heaven.”

When the Prophet (S.A.W.) heard this, he said, “If your matter (dealing, relation) with Allah is true, then Allah will surely grant you your wish.”

In the next battle, the Prophet (S.A.W.) found the Bedouin lying martyred in the battle-field. The Prophet (S.A.W.) said, “His dealing or relationship with Allah was true. So, Allah also made (his words) true.”

You are listening to the stories of such brave men and women, and you must be wondering whether they were supermen and superwomen. The Prophet’s (S.A.W.) cousin Jafar Tayyar was fighting in a battle. His one arm was cut off. He held the sword in his second hand and continued fighting but this arm was also cut off. He then held the sword in his mouth and fought until he fell and died.

What gave them the strength to live and die so bravely? Their strength lay in their faith or *Iman*. *Salat* made them strong. *Salat* gives strength and prepares you to face trials bravely.

**Benefits:** The benefits of *Salat* are many. It gives peace. It brings you closer to Allah. You talk directly to Allah in *salat*. *Salat* is not a ritual or exercise or a few movements of the body. Its talking to Allah. Talking your heart out to Allah. It cleans you. Your sins are forgiven when you pray.

*Salat* brings discipline in your life and in the social life of all Muslims. When all Muslims arise and move towards the mosque at a single call (*Adan*) at a fixed time, no army of the world can be better than them in discipline.

When the Muslims meet each other 5 times a day in the mosque, this increases love and affection and brotherhood amongst them. After *salat*, they exchange important news, hold lectures or discussions. They share each other’s joys and sorrows and come out purer from the mosque. That is why congregational prayer is so important. The body joints get enough exercise and stay flexible. People who offer *salat* regularly, do not get cramps or joint-pains. They are far more healthier than those who do not observe *salat*.

But remember, *salat* is not an exercise. It has many benefits and *salat* is a direct contact between you and Allah. It is *Ibadah* or worship. It makes us physically strong. It make us spiritually and morally strong when it develops love, affection, brotherhood and confidence among Muslims in the mosque. So, *salat* gives strength and prepares us for greater forms of *Ibadah* like spreading goodness in the world. It stops us from evils.

*Salat* has many other benefits too. It improves the blood circulation of the body. The blood reaches every part of body in *salat*. In prostration or *Sajda*, the brain receives added supply of blood. You must have seen people standing



upside down on their head, doing exercise, to take blood to their brain. You need not do that as it is sometimes very harmful. But, the *Sajda* position gives the brain the right amount of refreshment and increased blood-supply to the brain.

The respiration is also increased and you breathe deeply during *salat*. So, *salat* is a lever to prepare you to do more work easily.

The Quran says: “*Take help from patience and salat*”.



## Congregational *Salat*

Offering *salat* in congregation is so important that even in the battle-field, Muslims do not pray individually but in *Jamat*. While some of them guard the front, the others offer *salat* collectively under an *Imam*. In the battles, the *Kuffar* or disbelievers waited for the *salat*-time so that they could attack the Muslims when they were praying. But they did not get a chance to attack because they went in groups to pray behind the Prophet (S.A.W.) while the other groups faced the enemy. They thus prayed in turns, changing their duties.

We are not allowed to leave the congregational *salat* at all except for two reasons:

1. Serious illness
2. Fear or danger to life or property.

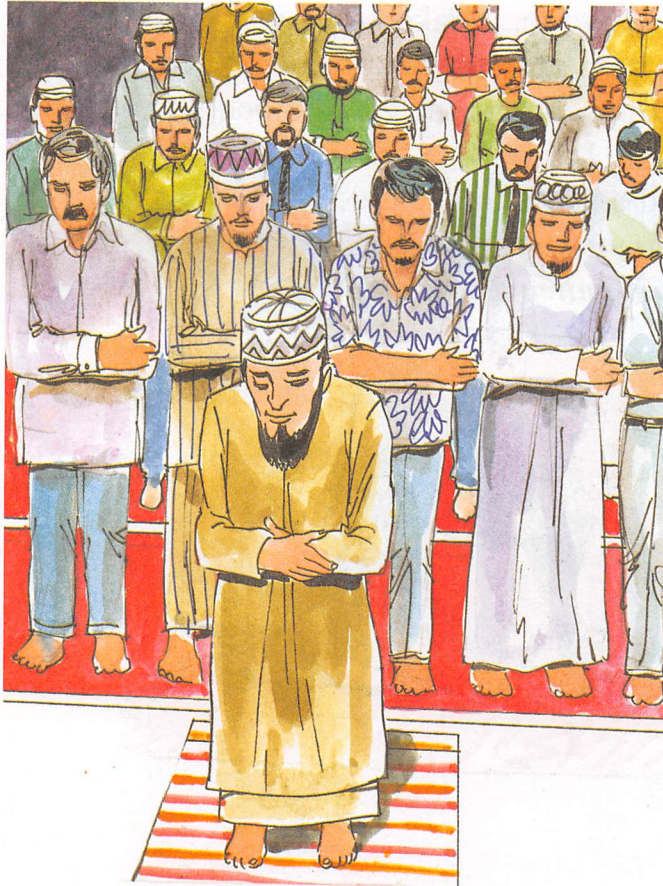
The Prophet (S.A.W.) said,

“The person who hears the call of the Muazzin to congregational *salat*, and there is no genuine (real) reason to stop him from rushing to the mosque, and yet he offers his *salat* alone, his *salat* will not be accepted by Allah.” The people asked him the meaning of genuine reason.

He replied, “A danger to life or property or serious illness.”

According to the Prophet (S.A.W.), a person is saved from hell and





hypocrisy if he prays for 40 days properly in *Jamat* or congregation.

Missing the *Isha* or *Fajr salat* is a sign of the hypocrites. The Prophet (S.A.W.) said,

“Nothing is harder on the hypocrites (*Munafiq*) than the *Isha* and *Fajr salat*. Had they known the great rewards that Allah would give for these prayers, they would never have missed them even if they had to come (to the mosque) on their knees.”

The Prophet (S.A.W.) rarely expressed anger. But, for those who did not pray in congregation, he said, “I wish I should tell a *Muazzin* to pronounce *Iqamah* and appoint someone as *Imam* in

my place, and I should go and set fire to the houses of those who do not come out even after hearing the *Adan*.”

Praying in *Jamat*, gets you 27 times more reward than praying alone. But, the Prophet (S.A.W.) did not like women to pray in the mosque though he did not stop them from coming to the mosque. He wished that they should pray in the innermost room of their house. Women can also pray in congregation, and a woman can lead the congregation of women as *Imam*. An *Imam* can lead a female congregation if there is one female *Mahram* relative of the *Imam* present among the women.

The people who pray behind the *Imam* are called *Muqtadi*. Just before the *salat* is about to begin, the *Muazzin* or anyone repeats the words of the *Adan*, adding *Qad-Qamatissalah* twice after *Hayya-alal-falah*. This is called *Iqamah* which means standing up. Calling out the *Iqamah* is a sign that the *salat* is about to begin.

Normally, the most pious and learned person should stand in the first row just behind the *Imam*. They should begin forming the row from the centre. The less learned will then spread out on both side of the central group behind the *Imam*. The children may stand behind the elders. The women should stand last at the back. However, we often see people pushing and even kicking children



rudely towards the back even when a child is already praying. This is wrong and very bad. We must be dressed properly in *salat* and not in rags or incomplete or careless dress.

If we are hungry or thirsty, we should first take food and water and then pray so that we can pray peacefully.

The word *Namaz* is originally a Sanskrit word used by the ancient Aryan Muslims. *Nam-aj* in Sanskrit means 'to bow to God'. They too offered *salat* like us. There is no harm in using the word *Namaz* since it is another name for *salat*. Verse 43 of *Surah Baqarah* makes it obligatory or *wajib* (like compulsory) for a man to offer *salat* in congregation. Can you find that verse now?

### **Conditions of offering *salat*:**

Certain conditions are necessary for *salat*:

1. **Purification** : Your body and dress must be clean and pure.
2. **Punctuality** : You must pray on time.
3. **Regularity** : You must offer all prayers regularly and not miss out some.
4. **Lining up** : The rows must be kept straight like arrows.
5. **Congregational Prayer** : It is compulsory for boys and men to pray in congregation in *Jamat*.
6. **Peace and concentration** : You must be peaceful and be fully involved in the *salat*. You must know that you are standing before Allah.
7. **Humility** : You must be humble in *salat* and stand as a true servant stands before his Master.
8. **Slow recitation** : You must not hurry in reciting the Quran but recite it slowly and peacefully.

### **Requirements of *Salat*:**

There are 14 requirements of *salat*. Seven of these must be fulfilled before *salat* and seven during *salat*.

### **Requirements before *salat*:**

1. **Purity of body** : Your body must be clean and pure. You must be pure by doing *Wudu* or ablution. If need be, a *ghusl* or bath must be taken.
2. **Purity of dress** : Your dress must be clean and pure fully.
3. **Purity of place** : The place where you offer prayer must be clean and pure.
4. **Right time** : You must offer prayer at the right time and not before or after time.



5. **Satar** : *Satar* is that part of the body which must be covered. A man's *satar* is from the naval to the knee. A woman's *satar* is the whole body except her face, hands and feet. The *satar* must be covered while praying.
6. **Facing the Qibla** : You must face the *Qibla* while praying otherwise your *salat* will not be considered done at all. But, sometimes, when it is impossible to face the *Qibla*, as in a moving train or plane, you may offer the *salat* in any direction.
7. **Niyaat** : You must say *Niyyat* or intention of *salat* especially in *Fard* prayer and also when in a congregation. *Niyyat* is also necessary for a *Qada* or missed prayer. Now let us see the seven things which we must do during the *salat*. These things are also called the pillars or *Arkaan* (parts) of *salat*.

### **Seven Pillars of Salat:**

1. **Takbeer-Tehrimah**: This means to say "*Allahu Akbar*" at the beginning of *salat*.
2. **Qiyam**: This means to stand in *salat*.
3. **Qira'at**: This means to recite the Quran in *salat*.
4. **Ruku**: This means to bend down in *salat*.
5. **Sujood**: This means to prostrate on the ground twice in such a way that the forehead and nose touches the ground.
6. **Qadah**: This means to sit at the end of the last rakat.
7. **Salam**: You must end the *salat* by a clear action. The *salam* is this action.

I'm sure you all know the number of rakats in each prayer by now. And, I'm sure, you all know that you must not recite a *surah* after *Surah Fatihah* in third and fourth rakats of *fard salat*

### **Wajib Parts of Salat:**

There are some *wajib* or compulsory parts of *salat*. They are:

1. To recite the *Surah Fatihah*.
2. To recite any *Surah* after *Surah Fatihah*.
3. To observe *Qirat*, *Ruku*, *Sujud* and *Rakats* in the correct order.
4. To sit after two *rakats* of *salat*.
5. To recite *Tashahhud* in *Qada*.
6. To say *Salam* at the end of *salat*.
7. To recite *Dua-Qunoot* in *Witr salat*.



8. The *Imam* should recite Quran loudly in the *Eid* and Friday *salat* and the *salat of Fajr, Maghrib* and *Isha*.
9. To observe all parts of *salat* slowly and peacefully.
10. To recite Quran aloud in *Fajr, Maghrib* and *Isha salat* (for men).
11. To recite Quran slowly in *Zuhr* and *Asr* prayers.

Dear children, if any of these points are missed out, you should do *Sajda-Sahw* to make up for any mistake in *salat*.

### **Things which make *salat* void:**

Certain things break the *salat* and make it void (broken). If any of these happen, the *salat* should be repeated. These things are:

1. To talk in *salat*.
2. To greet someone or say *salam*.
3. To answer someone's greeting (*salam*).
4. To utter a cry.
5. To express wonder, saying *Subhan Allah* or thanks, saying *Alhamdulillah* or to say *Yarkamuk-Allah* when someone sneezes or *Inna-Lillahi-Wa-inna-ilayhi-Raajioon* on hearing, bad news.
6. To cough needlessly.
7. To correct the mistake of another person except the *Imam*.
8. To see and read the Quran.
9. To eat.
10. To say *Sallallah-u-Alaihi-Wassalam* on hearing the Prophet's (S.A.W.) name.
11. To do any such thing which would make people think that you are not praying.
12. To laugh loudly (for an adult).
13. To move about or shift without reason.
14. Breaking of *Wudu*, and all things which break *Wudu* like sleeping, fainting, passing wind, etc.

However, if a person has got a disease or continuous trouble of passing wind, his *Wudu* or *salat* will not be broken once he has begun the *salat*.

### **When can we break the *salat*?**

When there is danger or loss to one's own life or someone's life or danger or loss to property or if one wants strongly to pass urine or stool, we can break the *salat*.

For example, clothes catching fire, milk or a kettle boiling over, an animal



appearing, a train leaving with our children or luggage on board, for locking the front-door for safety's sake, for saving someone from falling or damaging himself or touching an electric wire or to stop a blind person from bumping into a car or falling in a pond, to stop an accident, to save someone from injury or death, are examples when a person can break the *salat*. *Fard salat* should be broken if parents or grand parents call for help or service when in pain but if someone else is nearby to help them, then *Fard salat* need not be broken when parents or grandparents call for even normal help.

## **Sutrah**

It is a sin to pass in front of a person offering *salat*. But, sometimes, in a gathering or in a public place, many other people are standing in front and it is not possible to have a clear, closed space in front for *salat*.

Then, something should be placed or fixed in front before praying. This is called a *sutrah*. A *sutrah* can be a stick, a box, a cloth, etc. It should be about a yard in height. If many people are praying in congregation, as in a park, a single *sutrah* before the *Imam* will do for all.

## **CAN YOU REMEMBER?**

**1. What gave the early Sahabah the strength to live and die so bravely?**

Their *Iman* and *salat* gave them the strength to live and die bravely.

**2. What is salat like?**

*Salat* is like a cool, sparkling, gurgling stream flowing by your door.

**3. What are the benefits of salat?**

The benefits of *salat* are:

- A. It gives peace.
- B. It brings you closer to Allah
- C. It makes you strong and disciplined.
- D. It stops you from evils.
- E. It cleanses you and wipes your sins.
- F. It increases love and affection between those who pray in *Jamat*.
- G. It keeps the joints and muscles relaxed and flexible.
- H. It improves breathing.
- I. It improves the digestive system.
- J. It improves blood circulation and improves general health.

**4. Why is salat called Meraj-al-Mumineen or Meraj of Muslims?**

*Salat* is called our *Meraj* because we talk to Allah and feel close to Him just as our Prophet (S.A.W.) was close to Him in *Meraj*.



5. *If a man leaves the congregational salat without reason and prays alone, will his salat be accepted?*

No.

6. *When can a man leave congregational salat?*

We can leave congregational *salat* only when:

A. There is a danger to life or property.

B. Or when a person is seriously ill.

7. *What words are added to Adan words for Iqamah?*

*Qad-qamatissalah* (twice)

8. *What are the 7 requirements to be fulfilled before salat?*

The 7 pre-requisites of *salat* are:

A. Purity of body

B. Purity of dress

C. Purity of place

D. Right time

E. Covering the *Satar*

F. Facing the *Qibla*.

G. *Niyyat* or intention

9. *Which are the 7 pillars (Arkaan) of salat?*

The 7 pillars (*Arkaan*) of *salat* are:

*Takbeer-Tehrimah, Qiyam, Qira'at, Ruku, Sujood, Qadah, Salam.*

10. *In which salat should Quran be recited aloud?*

The Quran should be recited aloud in *Fajr, Maghrib, Isha salat, Eid-salat* and *Friday salat*.

11. *What things break the salat?*

Talking, laughing loudly, greeting, uttering a loud cry, saying any words not in the *salat*, coughing without reason, seeing and reading from the Quran, eating, moving about, doing something that makes a person think you are not praying, breaking of *Wudu* and correcting anyone other than the *Imam*.

12. *Can we break the salat? When?*

We can break the *salat* in times of danger or loss to one's own life or someone's life or property, to stop an accident or when you strongly want to pass urine or stool.



**13. Should we break salat if parents or grandparents call us for help?**

We should break even *Fard salat* if nobody else is there to help your parents or grand parents but if somebody is nearby to help them, you need not break *Fard salat*.

**14. Should we break sunnah salat when parents or grandparents call for help.**

Yes. You must break *sunnah salat* when parents or grandparents call for even normal help.

**Match the following:**

1. <i>Muqtadi</i>	1. A person who leads the <i>Jamat</i> in <i>salat</i> .
2. <i>Sutrah</i>	2. A person who says he a Muslim but does not follow Islam.
3. <i>Imam</i>	3. Something kept in front before praying.
4. <i>Munafiq</i>	4. People who pray behind <i>Imam</i> .
5. <i>Iqamah</i>	5. To say <i>Allahu Akbar</i> at the beginning of <i>salat</i> .
6. <i>Iqamah</i>	6. Second <i>Adan</i> when <i>salat</i> begins.
7. <i>Qira'at</i>	7. To stand in <i>salat</i> .
8. <i>Qiyam</i>	8. To recite Quran
9. <i>Ruku</i>	9. To prostrate in <i>salat</i> .
10. <i>Sujood</i>	10. To bend in <i>salat</i> .
11. <i>Qada</i>	11. To sit at the end of the last <i>rakat</i> .

**Mark true or false.**

1. Praying in congregation, gets you 27 times more reward than praying alone.
2. Women can pray in a mosque.
3. The Prophet (S.A.W.) wished that women should pray at home.
4. Women can pray separately in a ladies' congregation with a woman as *Imam*.
5. The *Isha* and *Fajr salat* is very hard on the hypocrites (*Munafiqeen*).
6. *Iqamah* means standing up.



7. If we are hungry, we should first pray and then eat.
8. The lines for *Jamat* should begin from the centre, behind the *Imam*.
9. Kicking or pushing children to back rows is wrong.
10. We should be dressed properly in *salat*.
11. In a moving vehicle, ship or plane or where you can't find the direction of the *Qiblah*, you can pray facing any direction.
12. It is not a sin to pass in front of a person offering *salat*.
13. Women must not recite Quran loudly in *salat*.
14. If a person has a disease-like problem of passing wind, his *Wudu* or *salat* will not break by it once he has begun the *salat*.

## MORALS

1. Khalid yawns in bed. He hears the *Zuhr Adan* but feels lazy. He prays at home. Will his *salat* be accepted?
2. Shabana and her 15 friends get ready, wear nice dresses, make-up and jewellery and go to the mosque to pray. After *salat*, they stand by the mosque door and talk and laugh casually as if standing by a canteen door. Did they behave well? Tell them how to go for *salat* to a mosque and where it is better for them to pray.
3. Saleem's mother is very ill and has nobody to attend to her. She keeps fainting. So, Saleem does not go to the mosque and prays at home. Is he right?
4. A doctor prescribes 2 *rakat salat* along with medicine for his patient Asim. Slowly, Asim recovers his health. Why?
5. Zaheer and Kazim are friends. Zaheer's work is regular and organized. He is healthy and happy. Kazim keeps losing his things. All his work is mixed up, unorganized and late. Kazim himself keeps poor health though he is young. Zaheer prays regularly and divides his work properly according to *salat* timing. Kazim does not pray in the mosque. What is the reason for Kazim's weak health and unorganized work? What is the secret of Zaheer's health and good work?
6. Sajid is surprised to see his friends coming and wishing him Eid-Mubarak. He asks if Eid has been announced. They tell him that it was announced at *Fajr salat* in the mosque. Sajid had not attended *Fajr salat* in the mosque. So, he did not know that it was Eid day and he missed his *Eid-salat* too. What will you tell Sajid?



## 39. SALAT-UL-WITR



After *Isha salat*, the *Witr salat* is offered. *Witr salat* is *Wajib*. *Wajib* means something which is next to compulsory (*Fard*).

The Prophet (S.A.W.) said, “A person who does not offer the *Witr salat*, does not belong to our community.”

*Witr* means “odd number” because we offer odd number of *rakats* (3) in *Witr salat*. Yes, *Witr salat* consists of three *rakats*. The first two *rakats* are offered as usual. In the third *rakat*, after reciting *Surah Fatihah* and another *Surah*, do not bend for *Ruku*. Instead, raise your hands, say “*Allahu Akbar*” and again place your hands in a position under the navel and recite the *Dua Qunoot*. Then do the *Ruku*, *Sujood*, *Qadah* and *Tashahhud* as usual and end the *salat*. We can even offer one or five *rakats* for *Witr*, according to *hadees*. We should not object to anyone who offers one or five *rakats* for *Witr* as the Prophet (S.A.W.) himself said that we can offer three, one or five *rakats*. But, the usual practice of the Muslims is to offer three *rakats* for *Witr* as we always adopt the middle path in everything.



## DUA-QUNOOT

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ  
عَلَيْكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ  
وَنَتْرِكُ مَنْ يَفْجُرُكَ اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلكَ نَصَلِّي  
وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَحْفِدُ وَنَرْجُو رَحْمَتَكَ وَنَخْشَى  
عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ ط ﴿﴾

\*\*\*\*\*

*“Allah humma inna nastaeenuka wa nastaghfiruka wa nu’minu bika wa natawak-kalu alayka wa nuthnee alayk-al-khayra. Wa nashkuruka wa la nakfuruka wa nakhla’u wa natruku man-y yaffjuruka. Allah humma iyyaka na’budu wa laka nusal-lee wa nasjudu wa ilayka nas’a wa nahfidu wa narju rahmataka wa nakhsha azabaka inna azabaka bil kuf-fari mulhiq.*

### CAN YOU REMEMBER?

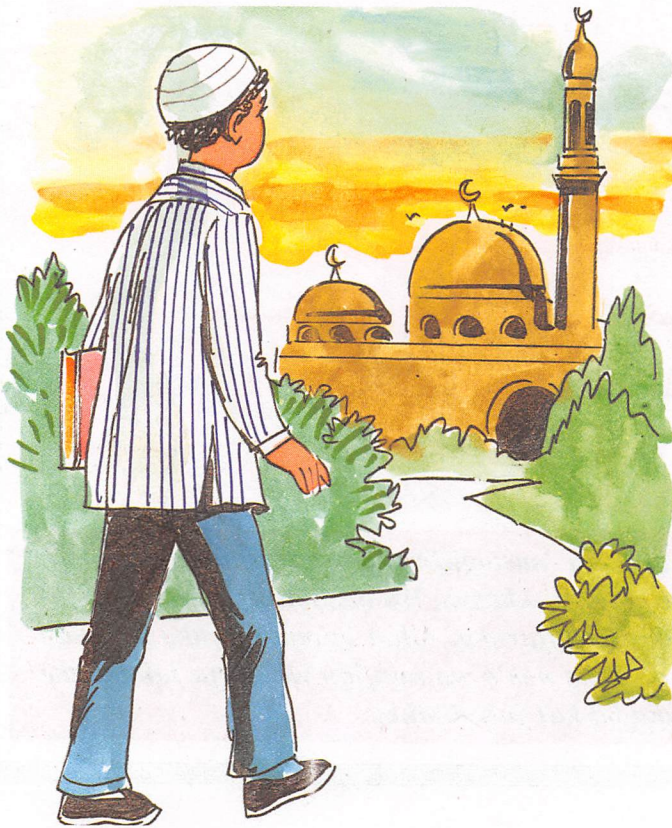
1. *Recite the Dua-Qunoot.*
2. *What should you recite instead of Dua-Qunoot until you learn it?*

### MORALS

1. Saeed recites a small dua instead of *Dua-Qunoot* for many months. Is it right for him to do so?



## 40. SALAT-UL-MASBOOQ



One day, a person named Abbad-ibn-Bishr was offering *salat*. Suddenly, he was hit by an arrow but he continued praying. Do you think such a person could ever have been careless about the time of *salat*? Never. But, sometimes it so happens that though you hurry towards the mosque for *salat*, you find that the *salat* has started and you have missed a part of it. What will you do now?

You must quietly join the congregation and pray as the others are praying. After the *Imam* has completed the *salat*, you should not say *salam* but should stand up saying *Allahu Akbar* and complete the remaining *rakats* which you missed by coming late.

This is called *Salat-ul-Masbooq*. *Masbooq* means a late-comer. *Salat-ul-Masbooq* means a late-comer's *salat*.

As a late-comer, you should bear some points in minds:

1. You must remember the number of *rakats* you offered behind the *Imam* and the number of *rakats* to be offered.
2. If you joined the first *rakat* before or during the *ruku*, there is no need to offer additional remaining *rakats* because if you don't miss a *ruku*, you don't miss a *rakat*. But, if you reach before the *ruku* of the second *rakat*, you have missed only one *rakat* and not the second.
3. Supposing you join the *Jamat* in the fourth *rakat* before *ruku* you have missed 3 *rakats*. Now, after the *Imam's salam*, stand up and offer one *rakat*, then sit for *Qadah* and *Tashahhud* as you sit after 2 *rakats*. Then, after *Tashahhud*, stand up and offer the missed *rakats*.

However, always try to pray in time with the congregation.



## CAN YOU REMEMBER?

1. *What is Salat-ul-Masbooq?*

*Salat-ul-Masbooq* is a late-comer's *salat*.

2. *What is Masbooq?*

*Masbooq* means late-comer.

3. *How do you offer Salat-ul-Masbooq?*

If we are late, we must quietly join the *Jamat* and pray with them. After the *Imam* and the others complete the *salat*, you should not say *salam* but should stand up, saying *Allahu Akbar* and complete the missed *rakats*.

4. *Demonstrate in class how you will pray Salat-ul-Masbooq if :*

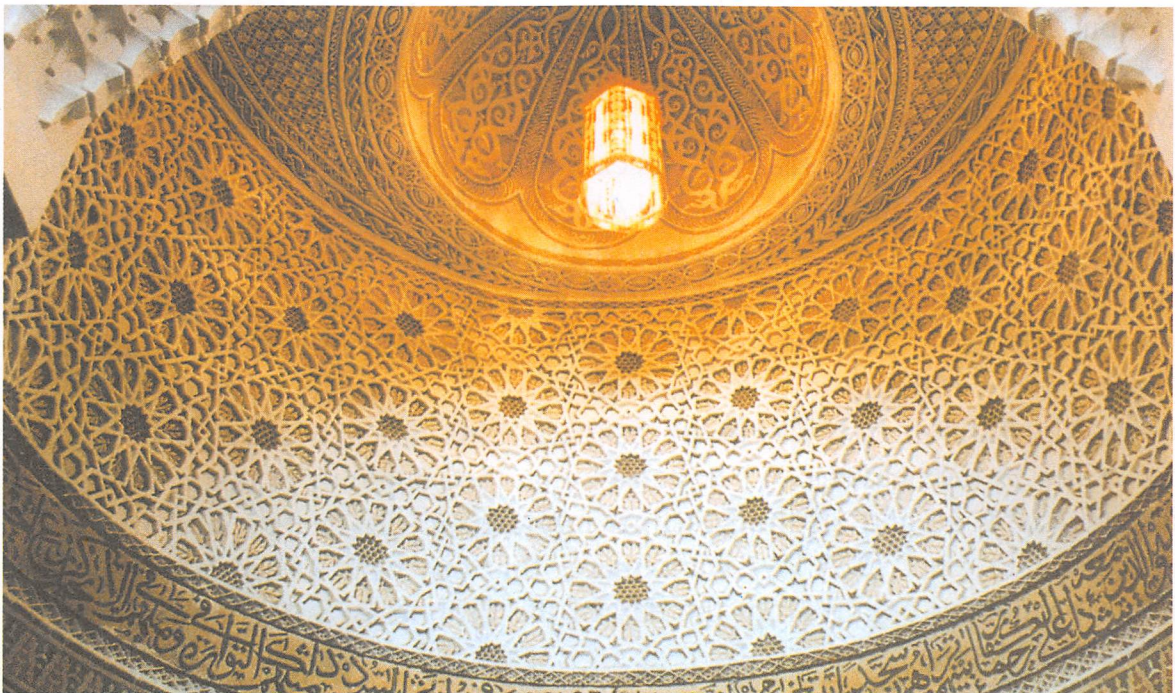
- A. You join the first *rakat* after *ruku*.
- B. You join the first *rakat* before *ruku*.
- C. You join the fourth *rakat* before *ruku*.

*Mark true or false.*

1. If you don't miss a *ruku*, you don't miss a *rakat*.

## MORALS

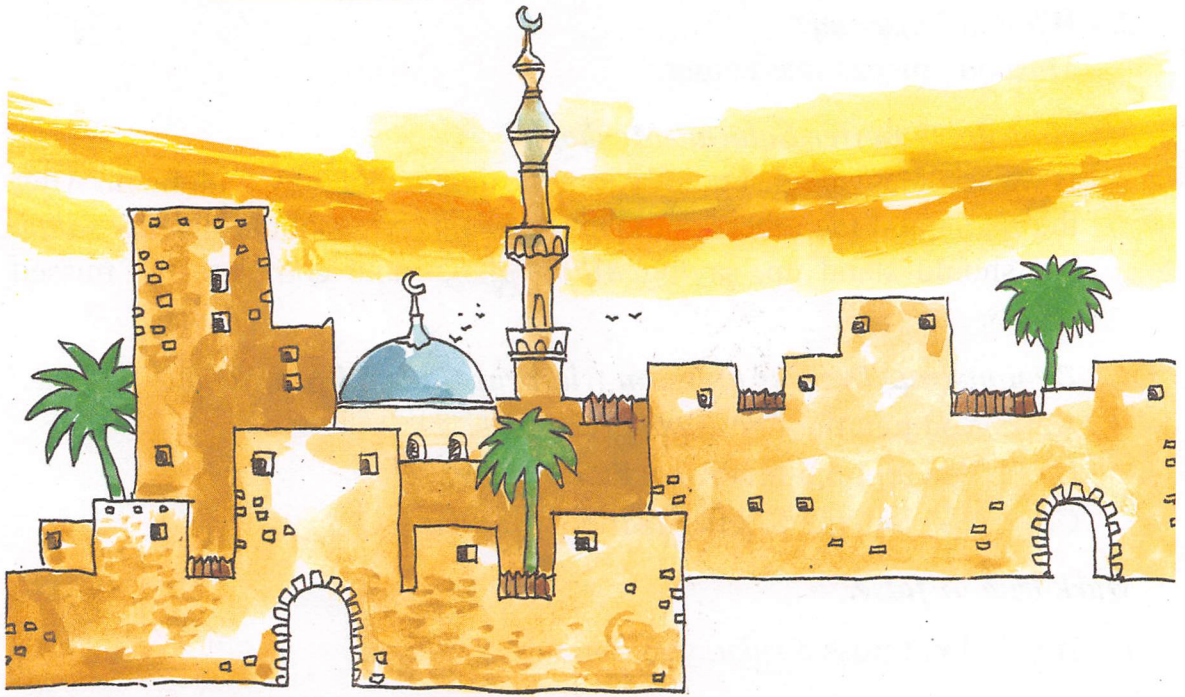
1. Afzal is always late in the mosque and does not join the *Jamat* but prays separately in a corner. Is he right?



*Interior of a Dome, Tunisia*



## 41. OUR PROPHET (S.A.W.)



Our Prophet Muhammad (S.A.W.) was born in Makkah on 12th Rabi-ūl-Awwal 570 or 571 AD. He spent childhood and youth in Makkah. He was famous for his honesty and truthfulness and was called *Al-Ameen* and *Al-Sadiq*. His habits and honesty impressed a noble lady, Khadeejah (R.A.), of Makkah. She soon married him.

Prophet Muhammad (S.A.W.) became a prophet at the age of 40. Lady Khadeejah, Zaid-bin-Harisa, Ali and Abu Bakar (R.A.) were the first 4 persons to accept the message of Islam and declared faith in the Prophet (S.A.W.). Slowly many people joined the Prophet (S.A.W.) when he declared the Oneness of Allah. The Quran began to be revealed to him little by little.

He spent a difficult time in Makkah. His wife lady Khadeejah (R.A.) and uncle Abu Talib died. It was in the last part of his stay in Makkah that he went for *Meraj* to the heavens. When he saw that the people of Makkah would not accept Islam, he and all the Muslims migrated to the nearby city of Yasrib. After the Prophet (S.A.W.) went there, this city was called Madina. The Islamic calendar begins from the day of the Prophet's (S.A.W.) migration or *Hijrah* to Madina.



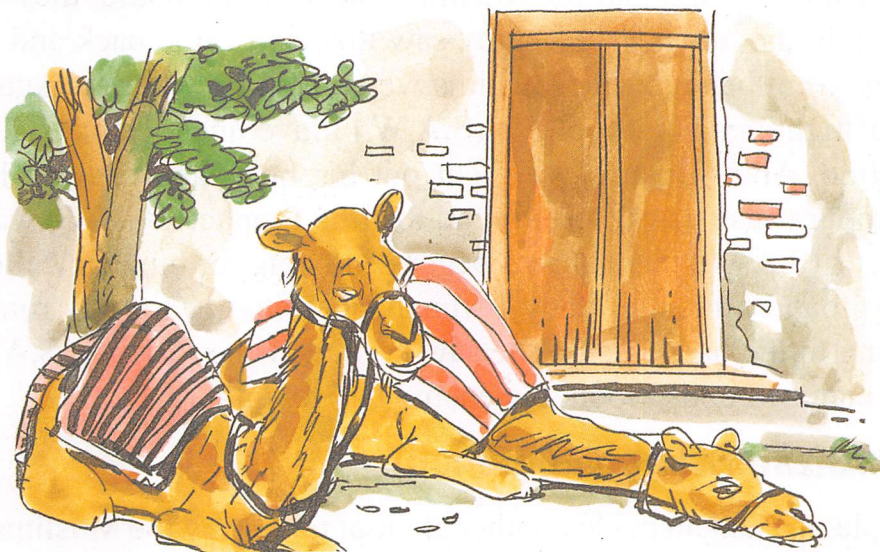
## The Prophet in Madina

In Madina, the Prophet (S.A.W.) received a joyful welcome from the people. They welcomed him as their leader. Abdullah-bin-Ubayy was going to be crowned the king of Madina earlier but now the people accepted Islam and Prophet Muhammad (S.A.W.). So, Abdullah-bin-Ubayy became an enemy of the Prophet (S.A.W.) because he could no longer be a king now. But, he accepted Islam under pressure and not sincerely. He was a hypocrite and became a leader of all hypocrites. A hypocrite (*Munafiq*) is one who accepts Islam but does not follow it.



The people who migrated from Makkah to Madina were called migrants or *Muhajir*. The Muslims of Madina were called *Ansar* (helpers). The Prophet (S.A.W.) declared a general brotherhood or *Muakhat* between the Muslims of Makkah and the *Ansar* of Madina. Each *Ansar* took a Makkan *Muhajir* as a brother and shared his food, house and things with him just like a brother.

The Prophet (S.A.W.) had stayed for a few days at the house of Abu Ayyub Ansari. His camel had stopped there when he had entered Madina. Everyone wanted him to stay at his house. The Prophet (S.A.W.) did not want anyone to feel bad. So, he just stayed where the camel stopped at Abu Ayyub Ansari's house. Later, the Masjid Nabvi was built and his rooms were also attached to it. He then shifted there.





## **Muslim State**

In Madina, most of the laws about social life war-rules, business rules, *Zakat, saum, hejab* were revealed and quickly a Muslim state with a beautiful Islamic society was set-up. There was peace and love in Madina. The Quran was the constitution and law of Madina.

## **Battle of Badr**

The Quraish of Makkah were angry that Prophet (S.A.W.) got support in Madina. They decided to finish off Islam before it could become stronger.

The Makkani chief Abu Sufyan's trade caravan was returning from Syria. He thought the Muslims will attack him on the way. So, he sent a message to the Makkans to come to his help.

The Makkans were waiting for such a chance. With a strong army of a thousand men, they marched towards Madina. The Prophet (S.A.W) fought the battle outside Madina at Badr with his small group of 313 men. The Muslims won, though they were few. Many great enemies of Islam, like Abu Jahl and Utba were killed in this battle.

## **Battle of Uhad**

The Makkans were full of anger and wanted to avenge their defeat. So, the next year, they attacked Madina with an even bigger army. This time, the Prophet (S.A.W.) fought them near the mountain of Uhad. The Muslims had nearly won the battle but lost it later. Why? The Prophet (S.A.W.) had appointed 50 archers at a point on the mountain and had ordered that they should not leave their position in any case.

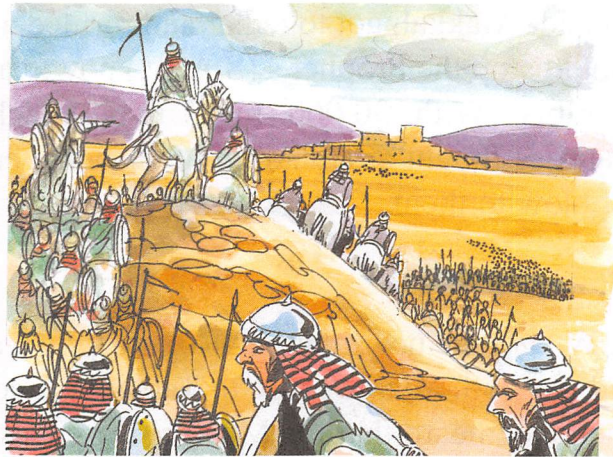
When the archers saw that the Muslims had won the battle, they left their position to join the others. The enemy saw this, and came back and attacked the Muslims from behind. The Muslims were taken by surprise. Again, there was a lot of fighting. The Prophet's (S.A.W.) brave uncle Hamza (R.A) died fighting. Hind, Abu Sufyan's wife, cut out his body and chewed his liver. Then, a rumour (false news) went round that the Prophet (S.A.W.) was killed. The Prophet's (S.A.W.) companions began searching for him. He called out to them. They found him safe. Lady Fatimah (R.A) too heard this rumour and went running to the battle-field. She saw her father the Prophet (S.A.W.) and nursed his many wounds. Soon, the enemy had to withdraw.

## **Battle of Ahzab (*Khandaq*, trench)**

The people of Makkah made another attempt to destroy the Muslims. All the



enemy tribes united and prepared to attack Makkah with an army of 10,000 men. The Prophet (S.A.W.) came to know about it. His companion Salman Farsi of Faras or Persia, told the Prophet (S.A.W.) that the Persians dug trenches in the ground in battles. He suggested that trenches could be dug around Madina to protect it. The Prophet (S.A.W.) liked the idea. Deep, long trenches were dug around Madina.



The enemy could not cross them. They waited for a month outside Madina but returned home defeated after a mighty thunderstorm one night.

### **Hudaibiya**

The Prophet (S.A.W.) dreamt, one night, that the Muslims were at the Kabah. He, along with some Muslims, went towards Makkah to perform Umrah but the Makkans stopped him and the Muslims from entering Makkah. The Prophet (S.A.W.) stopped at a place called Hudaibiya outside Makkah. Here, a treaty (agreement) was formed between the Muslims and the Makkans. According to this treaty, both sides agreed that they would not attack each other for 10 years. Anyone coming from Makkah to Madina would be sent back to Makkah but anyone coming from Madina to Makkah would not be sent back. The Prophet (S.A.W.) and the other Muslims returned to Madina without performing Umrah.

This peace treaty proved very good for the Muslims. The Makkans began coming to Madina. They saw Muslim society closely and began accepting Islam in large numbers.

### **Makkah Conquered**

After 3 years, some Makkans attacked and killed some Muslims. Thus, they broke the peace treaty of Hudaibiya by attacking Muslims.

Now, the Prophet (S.A.W.) attacked Makkah with a large army but there



was no fighting. The city gates were already open and the Prophet (S.A.W.) entered and conquered Makkah without shedding a drop of blood. He broke the idols in the Kabah and announced a general amnesty (pardon or forgiveness) for the Makkans who had tortured him so much for so long.

## **Battle of Hunain**

The Arab tribes outside Makkah got together and formed a large army. They made one last attempt to stop the Prophet's (S.A.W.) power and message from spreading across Arabia. With 30,000 men, they attacked the Prophet (S.A.W.). Both the armies fought at Hunain. The disbelievers suffered defeat and that was the last blow to them.

## **Tabuk**

The Prophet (S.A.W.) got the news that the Roman king was going to attack Madina. He marched out with a large army to Tabuk to face the Romans but the Romans fled when they heard that the Muslim army was coming.

Some faithful companions did not go with the Prophet's (S.A.W.) army to Tabuk because of extreme heat and some personal reasons. They realized their mistake later. Three of them came to the Prophet (S.A.W.) after he returned from Tabuk and admitted their mistake. The Prophet (S.A.W.) ordered a social boycott of the three. Nobody talked to them or greeted them. At last, after many weeks, the verses of *Surah Taubah* were revealed. In these verses, Allah accepted their *Taubah* or repentance and announced forgiveness for them. Then, everyone began talking to them. Read this moving incident in *Surah Taubah* in the Quran.

## **Freedom for all**

At last, the whole of Arabia saw a new society. Everyone got peace, justice and freedom. But women were the happiest. Now they did not have to bury their baby girls and they could now also cover themselves. Nobody killed or attacked them now. They were peaceful, safe and free.

## **Farewell Address**

The Prophet (S.A.W.) performed his last *Haj*. At that time, at the plain of Arafah, he delivered his famous last speech to 120,000 Muslims. He reminded everyone of their rights and duties. He declared that all ignorant customs were forever finished and that all human beings were equal. He reminded the people to treat women well. He said he was leaving behind two things for



them: Quran and Sunnah.

There was a parting tone, a farewell touch in his address. Some of his friends understood that he would leave them soon and die. They became sad.

## Letters to Kings

The Prophet (S.A.W.) sent letters to the kings of Rome, Iran, Egypt and Ethiopia inviting them to accept Islam. His messengers carried his letters to distant lands. Najashi, the King of Ethiopia, received the Prophet's (S.A.W.) letter and accepted Islam.

People from all over Arabia came in small and large groups to the Prophet (S.A.W.) and accepted Islam. At the time of his death, the whole of Arabia was under the Muslim flag.

The Prophet (S.A.W.) had grown old. He was 63. He developed high fever. On 12th Rabiul-Awwal, 11 A.H., he passed away in the room of his wife Lady Ayesha (R.A.). He was buried in her room. Nobody could believe that he had died. There was sorrow all around. Omar (R.A.) drew out his sword and said that he would kill anyone who said that the Prophet (S.A.W.) had died. Of course, he did this because of his deep love for the Prophet (S.A.W.) and his deep sorrow and shock at his death. At last, Abu Bakr (R.A.) went to the Prophet's (S.A.W.) mosque and announced to the people that the Prophet (S.A.W.) had died and they must accept this fact now.

## CAN YOU REMEMBER?

**1. *At what age did the Prophet (S.A.W.) get Prophethood?***

The Prophet (S.A.W.) got prophethood at the age of 40.

**2. *Who were the first 4 people to accept Islam?***

Lady Khadijah (R.A.), Abu Bakr (R.A.), Ali (R.A.) and Zaid-bin-Harisa (R.A.) were the first 4 people to accept Islam.

**3. *What does the word Ansar means?***

*Ansar* means 'helpers'.

**4. *Who invited and supported our Prophet (S.A.W.) in Madina?***

The *Ansar* of Madina.

**5. *What did the Prophet (S.A.W.) do to create a healthy social life in Madina and to settle the migrants of Makkah?***

The Prophet (S.A.W.) announced brotherhood (*Muakhat*) between the migrants or *Muhajirs* and the *Ansar* of Madina.



**6. *In whose house did our Prophet (S.A.W.) stay first in Madina?***

The Prophet (S.A.W.) stayed in the house of Abu Ayyub Ansari until his mosque was built.

**7. *Where were all the laws about society, war, business, marriage, divorce, succession, zakat, saum, hejab, revealed?***

All such detailed laws were revealed in Madina.

**8. *What is special about the Battle of Badr?***

1. The Muslims won the Battle of Badr though they were few and had broken weapons.

2. This battle is called *Yaum-ul-Furqan* or “day of showing difference” between right and wrong.

**9. *Why did the Muslims lose the battle of Uhad after winning it?***

The Muslims won and then lost the Battle of Uhad because some of the Muslims archers left their position on a mountain and came down to join the others and broke the discipline.

**10. *Which lion-hearted Sahabi died in the Battle of Uhad?***

The Prophet’s (S.A.W.) uncle Hamza (R.A.).

**11. *What rumour disheartened the Sahabah in Uhad?***

A rumour that the Prophet (S.A.W.) was killed, disheartened the *Sahabah*.

**12. *Which 2 great ladies nursed the Prophet (S.A.W.) and gave water to Muslim soliders in Uhad?***

Lady Ayesha (R.A.) and Lady Fatimah (R.A.).

**13. *On whose suggestion were trenches dug in the Battle of the Trench (Ahzab)?***

It was Salman Farsi’s suggestion to dig trenches.

**14. *Why was the treaty of Hudaibiya a victory for Muslims?***

The treaty of Hudaibiya was a victory for the Muslims because during the peace-period, the Makkans and other non-believers got a chance to come to Madina and see the Muslim society and the Muslims closely, and were impressed by the habits of the Muslims. They accepted Islam in larger numbers. The Muslims also got some peace-time to go around and spread Islam.

**15. *How was Makkah conquered?***

Makkah was conquered by the Prophet (S.A.W.) without a fight.



**16. In which battle did the Arab tribes outside Makkah try for the last time to defeat the Muslims?**

The battle of Hunain was the last fight of the non-Muslims.

**17. Against whom did the Prophet (S.A.W.) march at Tabuk?**

The Prophet (S.A.W.) marched against the Romans at Tabuk but the Romans fled (ran away) before the Prophet (S.A.W.) could reach there.

**18. In which expedition did the incident of the Taubah happen? In which Surah can we read about it?**

The incident of *Taubah* happened at the time of the Tabuk expedition. We can find it in *Surah Taubah* in the Quran.

**19. Which is the most famous speech of our Prophet? Where?**

The Prophet's (S.A.W.) last public speech "The farewell Address" is his most famous speech which he gave after his last *Haj* at Arafah.

**20. How long did the Prophet (S.A.W.) stay in Makkah and Madina as a prophet?**

The Prophet (S.A.W.) stayed 13 years in Makkah and 10 years in Madina as a prophet.

**21. At what age did the Prophet (S.A.W.) die? Where was he buried?**

The Prophet (S.A.W.) died at the age of 63 in his wife Lady Ayesha's (R.A.) room. He was buried in the same room.

**22. Who announced the Prophet's (S.A.W.) death in the mosque after the initial confusion, sorrow and emotions?**

Abu Bakr Siddique (R.A.).

**23. Who drew out his sword and could not believe that the Prophet (S.A.W.) was dead?**

Omar (R.A.).

**24. What were the last words on the Prophet's (S.A.W.) lips?**

*Ya-Rafeeq-Aala. Ya-Rafeeq-Aala* (O Best Friend, O Best Friend)

**Match the following:**

1. The Islamic calendar begins from	Migrants to Madina.
2. <i>Muhajir</i>	Muslim helpers of Madina.
3. <i>Ansar</i>	Event of <i>Hijrah</i> .
4. <i>Yasrib</i>	Old name of Madina.



**Mark true or false:**

1. The Prophet's (S.A.W.) day of birth and death is the same : 12th Rabiul-Awwal.
2. There were 120,000 Muslims present at the Prophet's (S.A.W.) farewell address.

**MORALS:**

1. Robert asks Javed something about the Prophet (S.A.W.) but Javed does not know the answer. Robert says, "What kind of a follower are you? You don't know such a small thing about your own leader and hero?"

Is Robert right? Tell Javed what to do.

2. Naved buys a brief life-history of the Prophet (S.A.W.) and finishes reading it in 2 days and nights. His friend Akram comes to call him for a movie. Naved shows him the book and says, "Look at this. How many sacrifices our Prophet (S.A.W.) gave to save us from fire and Satan. He is our real hero and friend. I will not go with you to the movie."

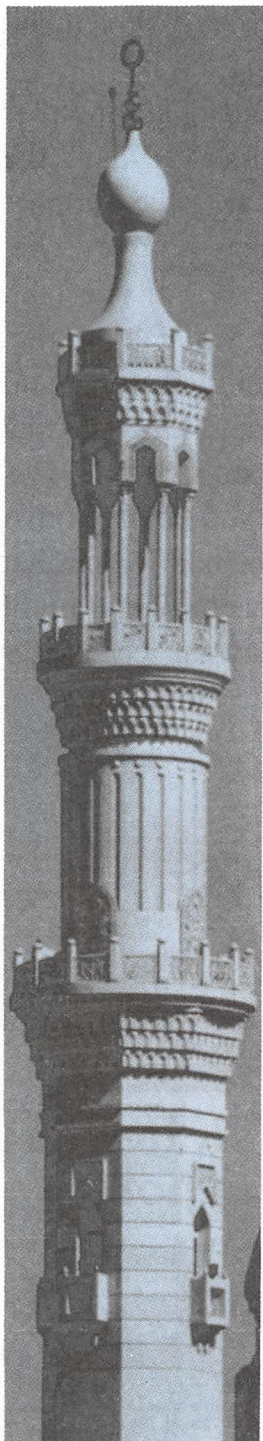
Akram quietly goes alone to the movie. When he returns home, he finds the same book of the Prophet's (S.A.W.) life-history on his table. Naved had sent it. That night, Akram begins reading it. Is Naved a good boy?

Why will he get double reward?





## 42. AYESHA — MOTHER OF THE FAITHFUL



The wives of our Prophet (S.A.W.) were noble, respected ladies. The Quran calls them *Umahatul-Mumineen* or Mothers of the Faithful. As they were so close to our Prophet (S.A.W.), they knew a lot about him and his ways. So, they had a lot of knowledge. We must respect the wives of the Prophet (S.A.W.). They were: Lady Khadijah, Lady Sauda, Lady Ayesha, Lady Hafsa, Lady Zainab-bint-Khazeemah, Lady Umme-Salma, Lady Zenab, Lady Juweirah, Lady Umme-Habiba, Lady Safiya, Lady Maimoona and Lady Marya Qabtiya. (R.A.)

These noble ladies shone like jewels. You have already read about Lady Khadeejah-Ummul Yatama (R.A.). Today, you will read about Lady Ayesha Siddiqa (R.A.).

Lady Ayesha (R.A.) was Abu Bakr Siddique's (R.A.) daughter. She was married to the Prophet (S.A.W.) at the age of six but went to live in his house at the age of nine. She used to play with dolls at that time. But, her mental and physical growth was more than her age.

Like her father, she too got the title of *Siddiqa* or 'truthful' for loving the truth.

She was a brilliant lady. She had the chance to spend her early teenage years with the Prophet (S.A.W.). So, she got direct education and training from the Prophet (S.A.W.) and gained a lot of knowledge.

The Prophet (S.A.W.) said about her, "Ayesha has a distinction (superiority) above all women just as *sureed* has superiority above all foods.

She was just 18 when the Prophet (S.A.W.) died. She spent most of her time in *Ibadah* and teaching others about Islam. The Prophet (S.A.W.) had said "Learn a part of your religion from this fair woman."

She was fair, beautiful and very learned. So great was her knowledge of Quran, *hadees*, *Fiqh* (Islamic law), history and literature that the *Sahabah* and even the Caliphs came to ask her questions or solutions to problems. She



gained the title of *Mufti* (a judge who can give judgements). She has quoted more than 2000 *hadees*. Once Ameer Muawiya asked a man, “Who is the greatest scholar among people?” The man said, “You”. Muawiya said, “No. Tell the truth.” The man said, “Ayesha”. She led the Muslim army once and became the Commander-in-Chief of the army. She was brave. She fetched water for the wounded soldiers in the battle of Uhad.

She was very simple, God-fearing and generous. She usually had one pair of clothes at a time. She would wash and wear the same dress everyday. She could never eat a full meal, for she wept and remembered that the Prophet (S.A.W.) had never eaten a full meal. Whenever she received any money, she, at once, distributed it among the poor. Once she received a sum of one lakh dirhams. She immediately distributed it among the poor. She was fasting that day. At *Iftar* time, there was nothing to eat except a dried up bread. Her maid said, “If you had kept some money, I could have prepared curry.” Lady Ayesha (R.A.) replied, “I did not think of it. You should have reminded me.”

She observed *purdah* (*hejab*) strictly. Once she even observed *hejab* from a blind man, saying, “You cannot see me but I can see you.” She had willed that she be buried at night. When she died at the age of 67, she was buried at night in the graveyard of *Jannatul-Baqee* where other *Sahabah* lay buried. Never before had Madina seen such a large funeral (*Janazah*) procession as on that night when the great mother of the Muslims died.



## CAN YOU REMEMBER?

1. Write the names of the Prophet's (S.A.W.) wives in orders.

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2. ***How many children did the Prophet (S.A.W.) have?***

The Prophet (S.A.W.) had 7 children : Three sons and 4 daughters. Of these 6 were born to Lady Khadeejah (R.A.) and one to Lady Marya Qabtiya (R.A.).

3. ***Name the Prophet's (S.A.W.) children born to Lady Khadeejah (R.A.)?***

Qasim, Abdullah, Zenab, Ruqaiyya, Umme-Kulsoom and Fatimah. (R.A.)

4. ***Name the Prophet's (S.A.W.) son born to Lady Marya Qabtiya (R.A.)?***

Ibraheem (R.A.).

5. ***Draw a character sketch of Lady Ayesha (R.A.).***

Lady Ayesha (R.A.) was the youngest and dearest wife of our Prophet (S.A.W.). She was the daughter of his closest friend Abu Bakr (R.A.). Umm-Ruman was her mother.

Lady Ayesha (R.A.) was fair, pink and beautiful. The Prophet (S.A.W.) loved her most. She was intelligent and had a great memory. She has related more than 2000 *hadees*. She was married at a young age and the Prophet (S.A.W.) trained her well. She served him, cooked and cleaned the rooms and always kept water ready for his *wudu*.

She and the Prophet(S.A.W.) often stood together praying in the long nights. The Prophet (S.A.W.) died in her lap.

There was a place enough for 3 graves in her room. After the Prophet (S.A.W.) and her father Abu Bakr (R.A.) were buried there, she kept the third place for herself. But, she generously gave that place to Caliph Omar (R.A.) when he asked to be buried in it. She led the Muslim army in a battle. She was learned and was a *Mufti*. She died at the ripe old age of 67 on 17th Ramadan, 58 AH. She is a perfect example of a Muslim woman.

## **MORALS**

1. Razia, Shazia, Zenab, Shagufta, Bushra and Ayesha are all classmates. They discuss their future plans. Razia says that she will be a teacher Shazia says that she will be a doctor. Zenab says that she would like to be a pilot. Shagufta says that she will become a scientist. Everyone looks at Ayesha. She says, "I will be a professor but whatever I will be, I will surely try to be like Lady Ayesha (R.A.)" What do you think of Ayesha?



## 43. THE SAHABAH



Those dear companions of our Prophet (S.A.W.) who saw him, accepted Islam and lived and died as Muslims in his time, were called the *Sahabah*. His female companions were called *Sahabiat*.

They were his faithful companions who stayed with him through thick and thin. They bore every hardship but did not give up Islam. They stood by him at all times. They obeyed him at a command. They would become restless if his facial expression became sad or angry. They were very disciplined and loyal.

The *Sahabah* were ready to die for our Prophet (S.A.W.). They loved him very much. They had a chance to see him, to observe his ways, and habits, to hear his words and work with him. So, their lives are also a guide for us. Each *Sahabi* or *Sahabia* is a shining light of knowledge for us.

The Prophet (S.A.W.) gave them complete freedom to speak up and give suggestions. They respected the Prophet (S.A.W.) so much that they became silent when he spoke. When he asked them a question, they would reply, "Allah and His Prophet know better."

To be with the Prophet (S.A.W.) was their desire and wish. They were deeply happy when the Prophet (S.A.W.) came to their house. One such *Sahabi* was Arqam (R.A.). He was a rich person and the seventh person to accept Islam. He considered himself a lucky man when his large house near Mt. Safa was chosen as the first centre for Muslims to meet secretly and dis-



cuss the Prophet's (S.A.W.) teachings when the Prophet (S.A.W.) worked silently for the first 3 years to spread Islam. His house was called *Dar-e-Arqam* and it became the first centre of Islam. Only after Omar (R.A.) became a Muslim, did the Muslims come out openly to declare and spread their faith.

Similarly, Abu Ayub Ansari (R.A.) considered himself a lucky man when the Prophet's (S.A.W.) camel stopped at his house after migrating to Madina. The Prophet (S.A.W.) stayed at his house for sometime.

The *Sahabah* and *Sahabiat* are our heroes. They are the best people among us. Some of them were so good that the Prophet (S.A.W.) informed them in this life that they would get heaven. They were 10, and are called *Ashra-Mubasshara* or the "Ten who were given good news".

They were:

1. Abu Bakr Siddique (R.A.)
2. Omar Farooq (R.A.)
3. Osman Ghani (R.A.)
4. Ali (R.A.)
5. Talha (R.A.)
6. Zubair-bin-Al-Awam (R.A.)
7. Abdul-Rahman-bin-Auf (R.A.)
8. Saad-bin-Abi-Waqas (R.A.)
9. Abu Obaida (R.A.)
10. Saeed-bin-Zaid (R.A.)

The Prophet (S.A.W.) said that if there had been a prophet after him, it would have been Omar (R.A.). He (S.A.W.) also said: "My Sahabah are like stars. If you follow any of them, you will remain rightly guided."

Dear children! What a beautiful comparison. The *Sahabah* are like stars. Just as stars show the direction to a place, the *Sahabah* too show the direction and guide us.

The Prophet's (S.A.W.) *Sahabah* and *Sahabiat* were of different places and tribes but Islam made them all one like the bricks of a wall, cemented together. Bilal (RA) the golden voiced *Sahabi* and the first *Muazzin* was from Ethiopia. Salman Farsi was from Persia. Suhaib Rumi was from Rome.

Some of the famous *Sahabah* were : Hamza (R.A.), Abu-Hurairah (R.A.), Abu Talha (R.A.), Abu-Ayub-Ansari (R.A.), Abu-Zar-Ghifari (R.A.), Usama-bin-Zaid (RA), Anas-bin-Malik (RA); Abu-Salama (R.A.), Arqam (R.A.), Abu-Moosa-Ashari (R.A.), Jafar-Tayyar (R.A.), Hassan-bin-Saabit (R.A.),



Khalid-bin-Walid (R.A.), Zaid-bin Haris (R.A.), Salman-Farsi (R.A.) Suhaib-Rumi (R.A.), Bilal (R.A.), Abdullah-bin Masood (R.A.) and the four pious Caliphs Abu Bakr (R.A.), Omar (R.A.), Osman (R.A.) and Ali (R.A.).

Some of the famous *Sahabiat* were: Umme Kulsoom (R.A.), Umme-Ayman (R.A.), Umme-Ammara (R.A.), Umme-Atiya (R.A.), Umme-Saleem (R.A.) Umme Hani (R.A.), Hamna (R.A.), Khansa (R.A.), Khaula (R.A.), Zenab (R.A.), Roqaiya (R.A.) and Fatima-Zehra (R.A.).

We always say *Radi-Allahu-Anho* when we utter a *Sahabi's* name and *Radi-Allah-Anha* when we utter a *Sahabia's* name. It means "May Allah be pleased with him/her".

## CAN YOU REMEMBER?

**1. Who were the Sahabah?**

The *Sahabah* were the companions of our Prophet (S.A.W.) who saw him and lived and died as Muslims in his time.

**2. What is a female companion called?**

A female companion is a *Sahabia* who saw the Prophet (S.A.W.) and lived and died as a Muslim in his time.

**3. What did the Sahabah usually say when the Prophet (S.A.W.) asked them a question?**

The *Sahabah* would say, "Allah and His Prophet know better."

**4. Whose house became the first centre of Islam where the Muslims collected secretly to meet and pray?**

The Muslims collected secretly in the first 3 years at the house of a *Sahabi* named *Arqam*. His house was called *Dar-e-Arqam*.

**5. The Prophet (S.A.W.) informed 10 Sahabah of going to heaven. What are they called?**

*Ashra-Mubasshara* or the "Ten who got good news."

**6. To what did the Prophet (S.A.W.) compare his Sahabah?**

The Prophet (S.A.W.) said that his *Sahabah* were like stars.

**7. Who was the golden voiced Sahabi and the first Muazzin of Islam?**

Bilal (R.A.)

**8. What do we say after uttering a Sahabi's name?**

We say *Radi-Allahu-Anho* after uttering a *Sahabi's* name, and *Radi-Allah-Anha* after a *Sahabia's* name.

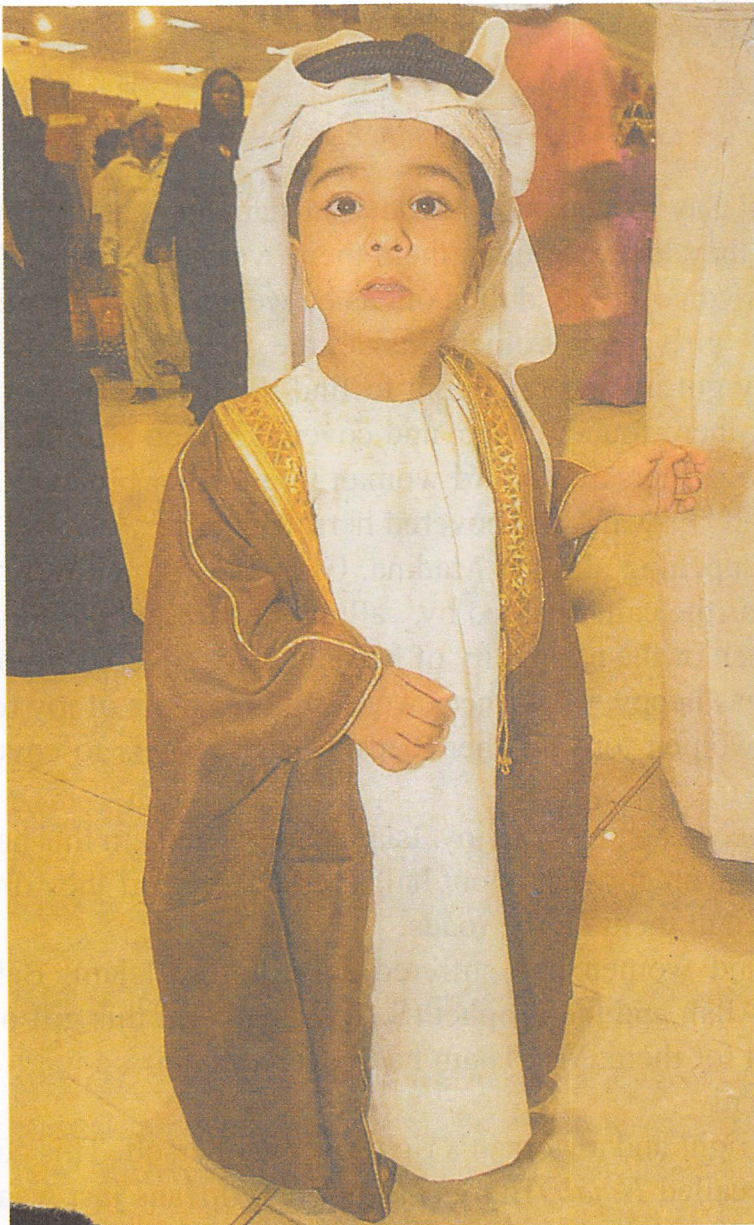


9. Name some famous *Sahabah*.

10. Name some famous *Sahabiat*.

## MORALS

1. Tanveer, Adil, Shanaz, Ayyoob, Arif, Kashif, Saad and Sattar are classmates. They all discuss their favourite *Sahabah*. Tanveer likes Omar (R.A.), and Adil likes Abu Bakr (R.A.) Ayyoob and Shanaz like Ali (R.A.). Arif likes Osman (R.A.) and Kashif, Saad and Sattar like the brave Khalid-bin-Walid (R.A.). They say they will copy them. What do you think of these boys?



*A child from Arabian Gulf*





## 44. THE GLORIOUS DRESS

The girls and women were laughing and talking. There was peace and sunshine all around. Suddenly, they heard a caller calling out in the street:

“Hear, hear hear! It has just been revealed that women must cover themselves. Listen ! This *Aayat* has just been revealed:

﴿ يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ﴾

“O Prophet! Say to your wives and your daughters and the women of the believers that they let down upon them their over garments .....”

The caller’s voice slowly dulled out as he went to other streets to repeat the message. The girls and women inside the house looked at each other. Suddenly, they got up and ran about to find the nearest piece of cloth in the house. One of them found a sheet and covered herself with it. Another threw an old shawl over herself. A third woman tore off her broad cloth belt which was tied around her waist and covered herself with it.

This was happening all over Madina. Girls and women were scurrying off to get a cloth as the caller passed by, calling his message. Within minutes, the girls and women of the entire city of Madina were covered from head to foot.

Everyone was happy. Their faces were shining. Tears of joy rolled down as the girls and women tore off their bedsheets or shawls to cover themselves immediately.

They embraced each other in joy. Islam had given them this honour. Earlier, many girls and women went about half-dressed. Even if they dressed properly people jeered at them on the roads.

Yes, girls and women had suffered a lot before Islam. Baby-girls were buried. Now, Allah and the Prophet (S.A.W.) had sent this gift of honour, this beautiful dress for them. Yes, Islam had covered them.

Dear children!

It is a girl’s right and a woman’s right to cover herself. This covering of her entire body is called *Hejab*. But *Hejab* not only means just wearing an outer



covering cloth over the dress. It also means segregation. Segregation means separation between men and women, boys and girls. They should not work in the same place together.

A girl must cover herself and wear the *Hejab* as soon as she is mature, that is at the age of 13 or 14.

Islam allows a woman and a girl to keep her face uncovered. But it also says that it is better to keep it covered, to be safer. The face is the main point of attraction and beauty. To cover the whole body but to keep the face open, is just like closing the windows of a house but keeping the main door open. However, a woman is allowed to open her face when she needs to do so. She



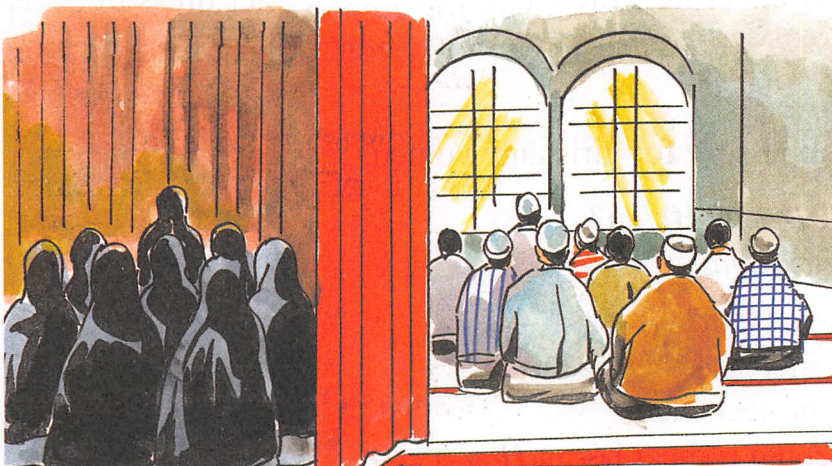
can open her face during *Haj* time, while travelling or for other needs like climbing up or down the stairs or purchasing something.

A *Hejab* or outer coat need not be only black. It can be of any light and dull colour. It should be loose and simple. Even an ordinary dress should not be tight for that would expose the shape of a woman's body. And that is not allowed.

*Hejab* is compulsory for girls and women. It is as compulsory as *salat* and *saum*. It is a thing of beauty for it increases a girl's beauty. People respect such covered girls and women. So, *Hejab* is actually an ornament and gives a girl complete freedom. With *Hejab*, she can go out peacefully, without fear of any-

one staring at her.

Some people say that *Hejab* was not there before Islam. That is not true. It was always taught by all prophets. That is why we find the statues of Lady Maryam (A.S.) in *Hejab* with the face covered.





Girls and women can do all work while wearing the *Hejab*. They can play, go for a walk, do shopping, drive a car or scooter, fly a plane, ride a cycle, work in public places and do everything. The *Sahabiat* (the girls and ladies of the Prophet's (S.A.W.) time) fought wars, dressed the wounded and went to markets in *Hejab*. Ummul-Mumineen Lady Khadijah (R.A.) the Prophet's (S.A.W.) wife, conducted trade with *Hejab*. Ummul-Mumineen Lady Ayesha (R.A.), the Prophet's (S.A.W.) wife led an army in a battle, and she did this wearing the *Hejab*. Lady Fatimah (R.A.). The Prophet's (S.A.W.) daughter attended to injured soldiers on the battle-field, and she always wore the *Hejab*. Even today, many women drive cars, fly planes and work outside with *Hejab*. Look at this Muslim woman pilot Shahnaz Leghari flying a plane with *Hejab* in Pakistan.



The girls and women of Madina who tore off their sheets and waist-belts and covered themselves in a minute when they heard the caller's message, proved that they really loved Allah and His Prophet (S.A.W.) with all their heart. Will you also not be like them?

## CAN YOU REMEMBER?

1. *What is Hejab?*

*Hejab* is the outer-covering which a girl wears over her dress to cover her dress.

2. *In Hejab compulsory?*

Yes, *Hejab* is compulsory for girls and women.

3. *Why should a girl wear Hejab?*

A girl should wear *Hejab*

- A) because it is Allah's order.
- B) because it increases her beauty.
- C) because it protects her.
- D) because people respect her in *Hejab*.



#### 4. *Can a girl do all work while wearing Hejab?*

Yes, a girl can do everything like buying, selling, playing, visiting, driving a car, riding a cycle, flying a plane or fighting as a soldier.

### MORALS

1. Aftaba wears a tight-fitting *Hejab* (outer coat) and a gold coloured scarf. Mohsina is dressed in a loose light-brown *Hejab* and a white scarf. Both of them go to the library. Some people laugh at Aftaba and mock at her shining dress. She returns home in tears. What will you tell her?
2. Zahida wears a *Chadar* (a brief shawl) as she walks with 3 bags on the road. As she climbs up into a taxi, her *Chadar* slips off and she is uncovered. She herself falls as her feet get entangled in the falling *Chadar*. People stare at her. Why did Zahida suffer such humiliation? Do you think it is better for her to wear a coat as *Hejab*?
3. Fatimah, a student of Std. X, wears a decent *Hejab*. She is a busy girl. She goes to the school, the library and the market daily on her cycle for her work. Everyone respects her. Why?





## 45. PAST PROPHETS

Allah sent messengers with the message of Islam in all times to guide the people. There have been thousands of prophets in the world. Sometimes there were two or three prophets at the same time. Why?

In olden days, the transport and communication system was very weak. So, it was difficult to convey one prophet's words throughout the world. So, Allah sent different prophets to different places at the same time. For example, Prophet Moosa and Prophet Haroon (A.S.) were both brothers and lived at the same time. Prophets Ibrahim, Ishaq and Ismail (A.S.) lived at the same time. But today, the conditions have changed. We have an excellent communication system. It is possible to convey a single prophet's message not only across the world at the same time but also down the ages in different periods of time. Printing, books, television and computers have made this possible.

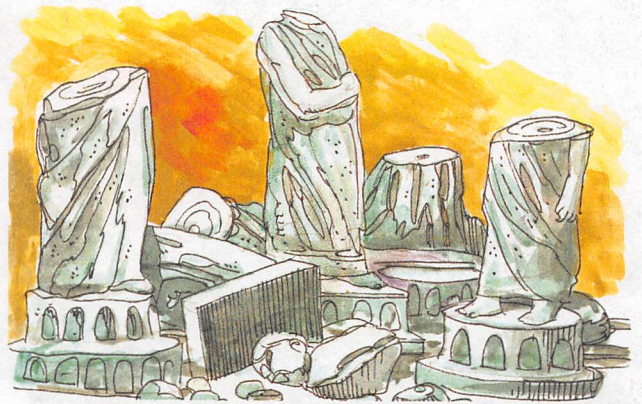
So, the last Prophet Mohammed (S.A.W.) was sent for all times till *Qiyamah* and for the whole world. Records prove that his message has been faithfully transferred down the centuries throughout the world. He is the only person on earth whose exact spoken words are recorded in the form of *Hadees*.

You have already read about Prophets Adam, Nooh, Hood, and Saleh (AS) in Book 4.

Let us now see some more past prophets.

### Prophet Ibraheem (A.S.)

Prophet Ibraheem (A.S.) was a great prophet who rose in UR in Sumeria (Iraq). Namrood was the proud king of UR. The people worshipped idols. One day, Prophet Ibraheem (A.S.) broke the idols, leaving the largest idol intact. The people asked, "Who broke the idols?"



He replied, "Ask this big idol. Perhaps, it may reply," The people said, "How can it reply?" He said, "Why do you worship something which cannot even speak or reply or hear you?"

The people were angry. Namrood ordered that he be burned alive. But the fire turned cold and died down when Prophet Ibraheem (A.S.) was put in it.



After that, he left UR and went to Palestine. He travelled a lot, spreading Islam. He died in Palestine.

## Prophets Ismail and Ishaq (A.S.)

Prophets Ismail and Ishaq (A.S.) were Prophet Ibraheem's (A.S.) sons. Prophet Ismail (A.S.) lived in Makkah with his mother Hajarah. Prophet Ishaq (A.S.) lived in Palestine with his mother Sarah.

Prophet Ismail (A.S.) had to pass many tough tests. He was left alone with his mother in the desert as a baby. As a boy, he was ready to sacrifice his life when his father dreamt that he was sacrificing Ismail (A.S.).

Prophet Ismail (A.S.) and his father Prophet Ibraheem (A.S.) rebuilt the Kabah in Makkah. He helped his father in placing the stones in the Kabah's wall.

Prophet Ishaq (A.S.) in Palestine and Prophet Ismail (A.S.) in Makkah, spread Islam till their death.



## Prophets Yaqoob and Yusuf (A.S.)

Prophet Yaqoob (A.S.) was a great prophet in Palestine. His son Yusuf (A.S.) also rose to be a prophet. As a boy, Prophet Yusuf (A.S.) was thrown into a well by his step brothers. Some travellers pulled him out of the well and took him to Egypt. In Egypt, he was sold to a rich minister called Aziz.

Aziz treated him well but his wife Zulaikha tried to tempt Prophet Yusuf (A.S.) but failed. For some time, Prophet Yusuf (A.S.) remained in prison because of wrong allegations against him. In the prison, he interpreted others' dreams correctly and invited people to Islam. His good teachings and his beautiful personality attracted many people to listen to his good words. He was famous for his beauty.

After sometime, the King of Egypt called him to interpret a dream but he refused to come out of prison until he was cleared from all charges against him. Then, a court declared him innocent and he came to meet the king. He interpreted the king's dream correctly and said it meant that a famine would grip Egypt for 7 years after 7 years. This saved Egypt from disaster as the king made preparations and stored grain in advance to meet the-famine.



Prophet Yusuf (A.S.) became a trusted friend of the king and soon became so powerful that the king handed over all powers to him. Now, Prophet Yusuf (A.S.) ruled over Egypt like a king. The famine came as he had predicted. The markets of Egypt were full of grains because of advance storage of grains. People came to Egypt from distant places to buy grains.

Prophet Yusuf's (A.S.) step brothers also came to Egypt from Palestine to buy food. They met Prophet Yusuf (A.S.) but did not recognize him. He called aside his real brother Bin-Yameen and detained him in Egypt on the excuse that Bin-Yameen had stolen his bowl. The other brothers went back home to Palestine and told their father Prophet Yaqoob (A.S.) about it. Prophet Yaqoob (A.S.) wept quietly. He had cried so much after losing his son Prophet Yusuf (A.S.) that he had become blind. Now, when the brothers returned again to Egypt to buy more grains, they met Prophet Yusuf (A.S.) again. This time, he told them who he was. They at once realized their past mistakes and apologized to him.

Soon, they brought their old father too to Egypt. Prophet Yaqoob's (A.S.) eyesight was restored when Prophet Yusuf's (A.S.) shirt was put on his face. The entire family was reunited. Prophet Yaqoob (A.S.) was delighted to see his lost sons.

Prophet Yusuf (A.S.) spread Islam in Egypt. Egypt became a great nation during his rule. He soon died but his followers Hykos kings and the Bani-Israilis ruled over Egypt for nearly 500 years.

## CAN YOU REMEMBER?

**1. Name some past prophets.**

.....  
.....  
.....

**2. Give one fact about each prophet:**

Prophet Ibraheem (A.S.): .....  
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.....



Prophet Ismail (A.S.): .....

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.....

Prophet Ishaq (A.S.): .....

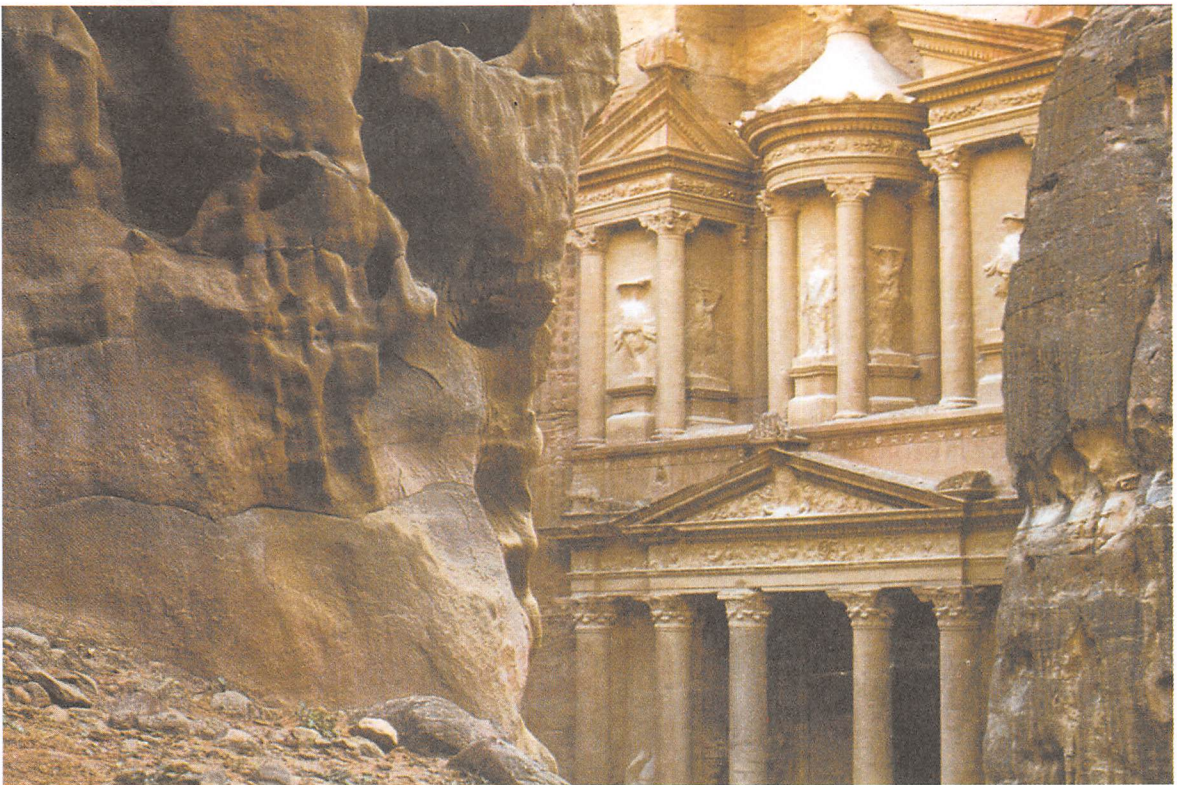
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Prophet Yaqoob (A.S.): .....

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Prophet Yusuf (A.S.): .....

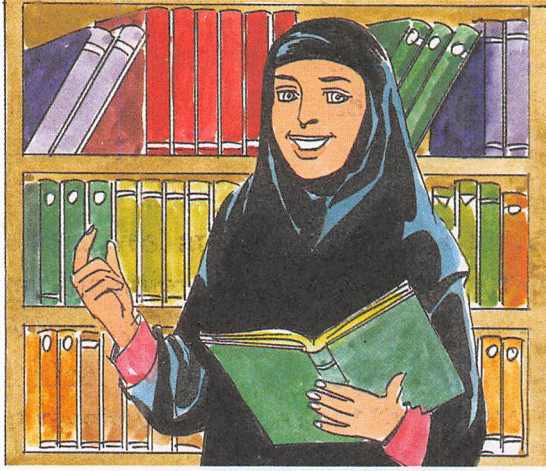
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*Ruins of Petra- Jordan*



## 46. UNDERSTANDING THE QURAN



	Urdu	Arabic
1. O!	اے	يَا أَيُّهَا
2. Our punishment and Our hardness	ہمارا عذاب، ہماری سختی	بِأَسْنَانَا
3. How bad	کیا ہی بُرا	بِئْسَ
4. Ocean, Sea	سمندر	الْبَحْرِ
5. Land	خشکی	الْبَرِّ
6. Increases	کثادہ کرتا ہے (روزی کی ت) زیادتی کرتا ہے	يَبْصُطُ
7. Give good tidings	خوش خبری دیجئے	بَشِّرْ
8. Good tidings	خوشخبری	بُشْرَاتٍ
9. Man, Human being	بشر، فرد، انسان	بَشَرٍ
10. Man, Human being	بشر، فرد، انسان	بَشَرًا
11. They see	وہ دیکھتے ہیں	يُبْصِرُونَ
12. One who sees	دیکھنے والا	بَصِيرٍ
13. One who see	دیکھنے والا	بَصِيرًا
14. Sight, insight	نظر، بصیرت	الْأَبْصَارِ



15. Their eyes	اُن کی آنکھیں، ان کی بعیت	أَبْصَارِهِمْ
16. False	باطل، ناسق	الْبَاطِلِ
17. Far	دور	بَعِيدٍ
18. After	بعد	بَعْدَ
19. Thereafter, After that	اُس کے بعد	بَعْدَهُ
20. After them	اُن کے بعد	بَعْدِهِمْ
21. Some	بعض، کچھ	بَعْضٍ
22. Some of you	تم میں سے بعض تم میں سے کچھ	بَعْضُكُمْ
23. Some of them	اُن میں سے بعض، اُن میں سے کچھ	بَعْضُهُمْ
24. All of a sudden	اچانک	بِعْتَةٍ
25. (If) You like	تم پسند کرو، تم چاہو	تَبْتَغُوا
26. Favour	چاہت، پسندیدگی، رفا	إِيتِغَاءٍ
27. Satan, Devil	ابلیس، شیطان	إِبْلِيسِ
28. Reached, Attained	پہنچی	بَلَغَ
29. Communication	پہنچانا	الْبَلَاغِ
30. Yes why not	ہاں، کیوں نہیں؟	بَلَى
31. Son	بیٹا	ابْنِ
32. Sons, children	بیٹے، اولاد	بَنِي
33. Sons,	بیٹے	بَنِينَ
34. Daughters, girls	بیٹیاں، لڑکیاں	بَنَاتٍ
35. Door, Entrance	دروازہ، داخلہ	الْبَابِ
36. Doors, Entrances	دروازے، داخلے	أَبْوَابِ
37. House, Dwelling place	گھر، رہائش گاہ	الْبَيْتِ



38. Houses	گھر کی جمع ، مکانات	الْبُيُوتِ
39. He indicates or will indicate	وہ ظاہر کرے، بیان کرے	يُبَيِّنُ
40. Which indicates or describes	بیان کرتی ہیں یا کریں گی	تَبَيَّنَ
41. Proof, Sign	دلیل، نشانی	بَيِّنَةٌ
42. Proof, Signs	نشانیاں	الْبَيِّنَاتِ
43. Clear, Open	واضح، کھلا	مُبَيِّنٌ
44. Clear, Open	واضح، کھلا	مُبَيِّنًا
45. In between	درمیان	بَيْنَ
46. Among you	تمہارے درمیان	بَيْنَكُمْ
47. Among us	ہمارے درمیان، ہم میں	بَيْنَنَا
48. Among them	ان کے درمیان، ان میں	بَيْنَهُمْ
49. Between the two	ان دونوں کے درمیان ان دونوں میں	بَيْنَهُمَا
50. Between (you and) me	میرے (اور تمہارے) درمیان	بَيْنِي
51. Followed	اتباع کیا، پیروی کیا	اتَّبَعَ
52. They followed	وہ اتباع کئے، وہ پیروی کئے	اتَّبَعُوا
53. They follow or will follow	وہ اتباع کرتے ہیں یا کریں گے وہ پیروی کرتے ہیں یا کریں گے	يَتَّبِعُونَ
54. Beneath it	اُس کے نیچے	تَحْتَهَا
55. Left	چھوڑا، ترک کیا	تَرَكَ
56. That (feminine)	وہ (مؤنث)	تِلْكَ
57. You recite revealed book	تمہارا کتاب مقدس کی تلاوت کرتے ہو	تَتْلُو
58. Repented, turned (in repentance)	توبہ کیا، پچھتا یا نادم ہوا، رجوع ہوا	تَابَ
59. They repented	وہ توبہ کئے	تَابُوا



60. He turns or will turn (in mercy)	وہ متوجہ ہوتا ہے یا ہوگا	يَتُوبُ
61. Torah (Taurait,) Book revealed on (Hazrat Moosa)	اللہ کی کتاب جو حضرت موسیٰ پر نازل ہوئی	التَّوْرَةَ
62. Three	تین	ثَلَاثَةَ
63. Followers of Hazrath Saleh (messenger of Allah)	حضرت صالح کی قوم کا نام	ثَمُودَ
64. Fruits	میوے۔ (ثمر کی جمع)	الثَّمَرَاتِ
65. Price, reward	قیمت، معارفہ	ثَمَنًا
66. Two	دو	إِثْنَيْنِ
67. Mountains	پہاڑ (جبل کی جمع)	الْجِبَالِ
68. Hell	دوزخ	الْجَحِيمِ
69. Criminals	مجرمین، جرم کرنے والے	الْمُجْرِمُونَ
70. Criminals	مجرمین، جرم کرنے والے	الْمُجْرِمِينَ
71. To flow, to float	بہنا	تَجْرِي
72. We rewards or we will reward	ہم جزا دیتے ہیں یا دیں گے ہم بدلہ دیتے ہیں یا دیں گے	نَجْزِ
73. He rewards or he will reward	وہ بدلہ دیتا ہے یا دے گا	يَجْزِي
74. Reward	جزا، بدلہ	جَزَاءً
75. He made	بنایا	جَعَلَ
76. We made	ہم نے بنایا	جَعَلْنَا
77. We made him	ہم نے اس کو بنایا	جَعَلْنَاهُ
78. We made them	ہم نے ان کو بنایا	جَعَلْنَاهُمْ
79. They made		جَعَلُوا



80. We make	ہم بناتے ہیں یا بنائیں گے	نَجْعَلُ
81. He makes or he will make	وہ بناتا ہے یا بنائے گا	يَجْعَلُ
82. Make	بنا دو	اجْعَلْ
83. All	تمام، سب	جَمِيعًا
84. All	تمام، سب	اجْمَعِينَ
85. Prohibition, accountability, sin	تجاہت، ممانعت، حرج، گناہ	جُنَاح
86. Jinn	جن	الْجِنِّ
87. Jinns	جنات	الْجِنَّةَ
88. Mad, lunatic	دیوانہ، پاگل	مَجْنُونٍ
89. Paradise	جنت، باغ	الْجَنَّةِ
90. Gardens	جنت، باغات	جَنَّاتٍ
91. They struggled	وہ جہاد کئے، وہ کوشش کئے	جَاهِدُوا
92. Hell	جہنم، دوزخ	جَهَنَّمَ
93. Came	(وہ) آیا	جَاءَ
94. (She) came	(وہ) آئی	جَاءَتْ
95. Came to them reached them	ان کی طرف آئیں	جَاءَتْهُمْ
96. Came to thee	تیری طرف آیا، آپ کے پاس آیا	جَاءَكَ
97. Came to you	تمہاری طرف آئیں یا آئے	جَاءَكُمْ
98. Came to them	ان کی طرف آئے	جَاءَهُمْ
99. He likes or he will like	پسند کرتا ہے یا کرے گا	يُحِبُّ



100. Stones	پتھر۔ (جڑکی ج)	الْحِجَارَةُ
101. Talk	گفتگو، بات چیت	حَدِيثٌ
102. Limitations	پابندیاں، (حد کی ج)	حُدُودٌ
103. Field or agricultural rain	کھیت، زراعت	حَرْثٌ
104. Pain, Compulsion, Inconvenience, Sin	حرج، تکلیف، گناہ	حَرَجٌ
105. Prohibited	حرام کیا	حَرَمٌ
106. Respectable, holy, forbidden	پاک، عزت والا، مقدس، ممنوع	الْحَرَامُ
107. Parties, groups	گروہ، فریقین	الْأَحْزَابُ
108. They grieve or Will grieve	وہ غم کرتے ہیں یا کریں گے	يَحْزَنُونَ
109. Account	حساب، محاسبہ	حِسَابٌ
110. Good, better	اچھا، بہتر، خوب	حَسَنًا
111. Goodness, virtue	اچھائی، خوبی، نیکی	حَسَنَةٌ
112. Goodness, virtue (Feminine)	اچھائی، خوبی، نیکی	الْحَسَنَى
113. Best, better	بہترین، بہتر	أَحْسَنُ
114. Benefactors, virtuous benevolents	احسان کرنے والے، نیکی کرنے والے	الْمُحْسِنِينَ
115. Came true, verified	حق ہوا، سچ ہوا	حَقٌّ
116. Truth, true, right (correct)	حق، سچائی	الْحَقُّ
117. True, genuine	حق، سچ	حَقًّا
118. More deserving	زیادہ حق دار	أَحَقُّ

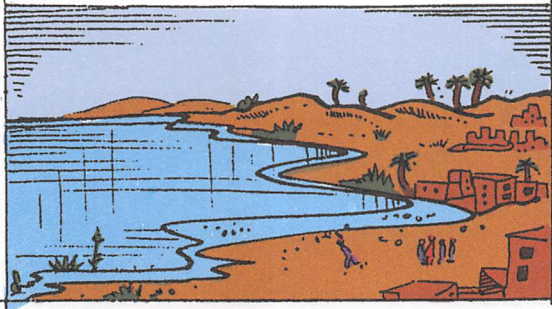


119.	He orders or He will order	وہ حکم دیتا ہے یا اسے گا	يُحْكِمُ
120.	Wisdom	بحکم ، فرمان	الْحُكْمُ
121.	Wisdom	حکمت ، عقل	الْحِكْمَةُ
122.	Wise	حکمت والا ، عقلمند	حَكِيمٌ
123.	Wise	حکمت والا ، عقلمند	حَكِيمًا
124.	They swear, they take oath	وہ حلف لیتے ہیں۔ وہ قسم کھاتے ہیں۔	يَحْلِفُونَ
125.	Patient	علم والا ، بردبار ، صبر والا	حَلِيمٌ
126.	Praise, command	حمد ، تعریف ، حکم	الْحَمْدُ
127.	Praise-worthy, deserving obedience	تعریف کے لائق فرمانبرداری کے لائق	حَمِيدٌ
128.	Hot, boiling intimate, close	گرم ، کھوتا ہوا ، قریبی	حَمِيمٌ
129.	Unconcerned straight-forward	بے تعلق ، راست باز	حَنِيفًا
130.	Where, Wherever	جہاں ، جہاں کہیں	حَيْثُ
131.	When at the time of, during	جب ، مدت ، وقت ، دوران	حِينَ
132.	He gives life or he will give life	وہ زندہ کرتا ہے یا کرے گا	يُحْيِي
133.	Immortal, alive	زندہ رہنے والا	الْحَيُّ
134.	Life, existence	زندگی ، وجود	الْحَيَاةُ
135.	Watchful, knower	خبرگرم ، جاننے والا	خَبِيرٌ

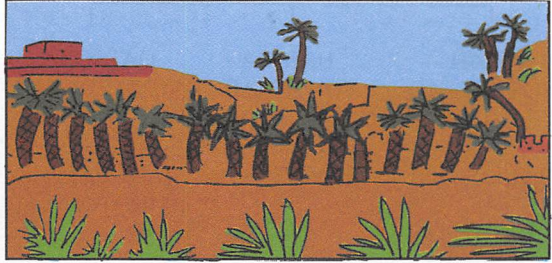


# 47. THE STORY OF AL-AQSA AND PALESTINE

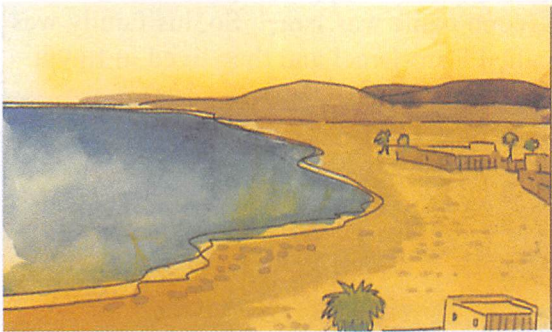
1. More than 5000 years ago, ancient Arab people called Canaanites lived on the eastern shores of the Mediterranean Sea. Their land was called Canaan.



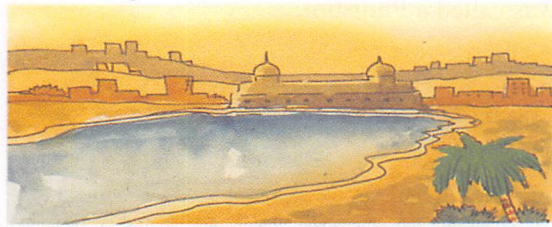
2. In Canaan, lots of olive trees grew. It imported copper and wood from people called Phoenicians living in northern Arabia. In return, the Canaanites gave them olives.



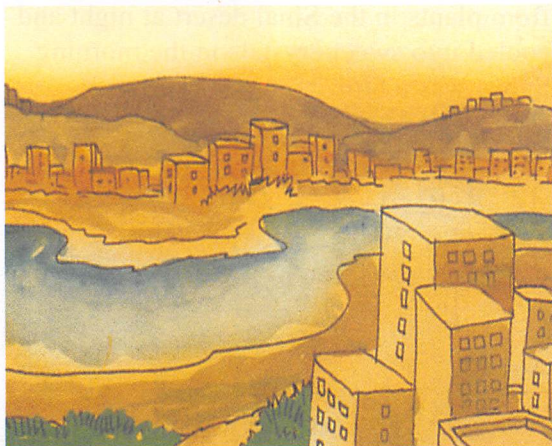
3. Here, some more Arab tribes like Amorites and Jebusites lived here. All of them built many cities in Canaan.



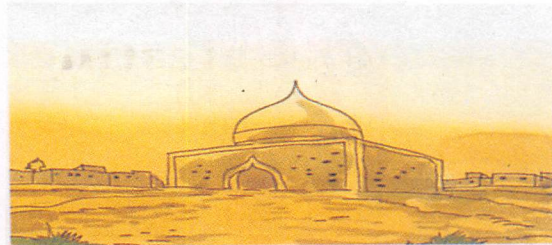
4. The Amorites built the Jericho city. The Jebusites built a city called Jerusalem in 4000 BC. Actually, it was Je-uru-salem. JE stood for Jebusites. URU meant city, and SALEM stood for their king's name Salem.



5. The city of Jerusalem had many names later like - Jebus, Elia, Herosalima, Solemos, Ariel, Baitullah, Yahooda, Elia and Al-Quds. Today, it is again called Jerusalem. Palestine was called the 'Land of Olives' and 'The Blessed Land'.

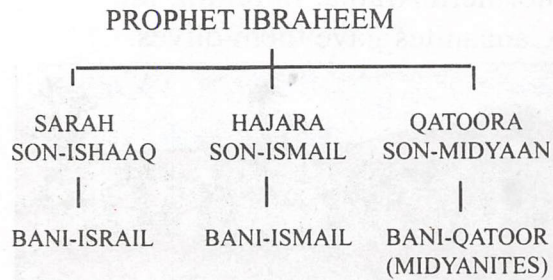


6. Prophet Ibraheem (AS) came to this land of Canaan or Philistine in 2000 BC. from UR in Iraq. Namrood, the king of UR tried to burn him and he left UR forever. In Canaan, he found Arabs living. The Jebusite king here gave him a piece of land in Habrun. He lived here all his life.. He went on long travels to spread Islam. He also built the Kabah at that time. He and his wife Sarah are buried in Masjid Khaleel in Habrun in Palestine. His son Prophet Ishaq is also buried in Palestine.

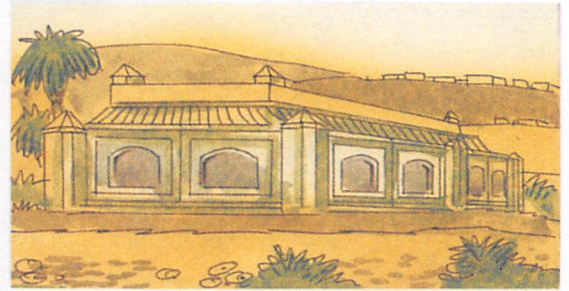




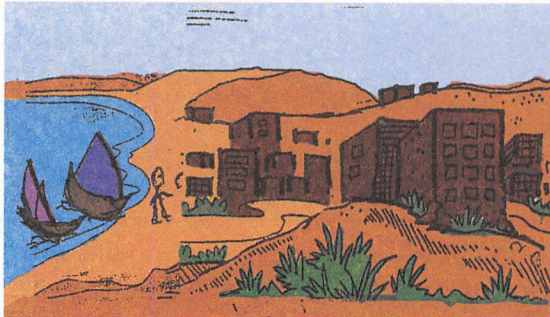
7. Prophet Ibraheem had 3 wives — Sarah, Hajara and Qatoora. While Sarah lived in Palestine, Hajara lived in Makkah with son Ismail. Qatoora lived just near Palestine on the banks of the Gulf of Aqaba. Here children were called Bani-Qatoor or Midyanites.



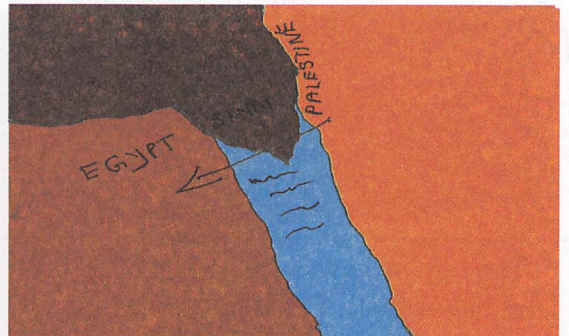
8. Idol worship began in Canaan after Prophet Ishaq (AS). After some years, the Phoenicians of northern Arabia came to live in Canaan in 1250 BC because there was a famine in Arabia. They were also called Aramites or Philistines. Prophet Ishaq's son Prophet Yaqoob preached Islam in Palestine.



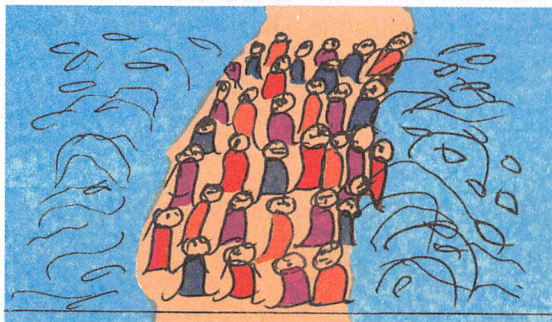
9. The Philistines or Phoenicians mingled with the people of Canaan. Now, Canaan was called Phonecia, Philistine or Palestine. The Phoenicians were strong and good people. They were expert builders and sea-farers too. They soon built a strong kingdom in Philistine and ruled there. Now, everyone living in Philistine was called a Philistini.



10. Prophet Yaqoob migrated to Egypt when there was a famine in Palestine. His son Prophet Yusuf (A.S.) and the Hyksos kings ruled in Egypt. Prophet Yaqoob's second name was Israel. So, his family was called Bani-Israel and they lived in Egypt for many years.



11. Many years later the Hyksos kings and the Bani Israel no longer ruled Egypt. The Pharaoh ruled there. He tortured the Bani Israelis. They crossed the Red Sea and escaped from Egypt along with Prophet Moosa (A.S.). Prophet Moosa was given the Taurah by Allah. He then died on the way.



12. The Bani Israelis spent 40 years in the desert. Here they ate Manna and Salwa. Manna was liquid gum which oozed out from plants in the Sinai desert at night and cooled into sweet crystals in the morning. Salwa was a bird.

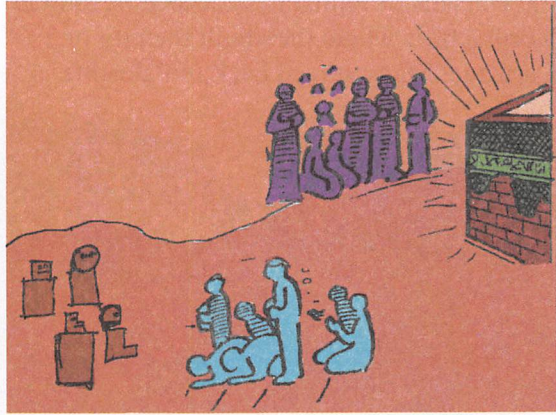




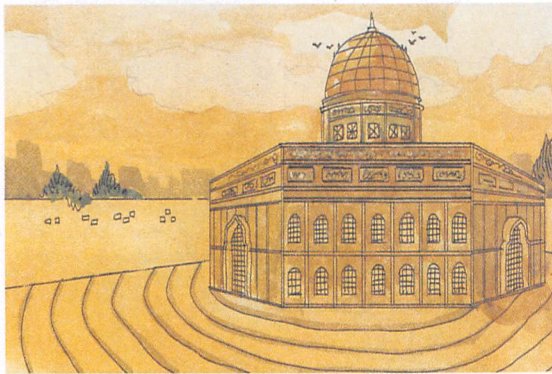
13. In 1200 BC, the Bani-Israelis reached Palestine. They came here nearly 2000 years after the Arabs had reached here. They found old cities of Jericho and Jerusalem built by Arabs here.



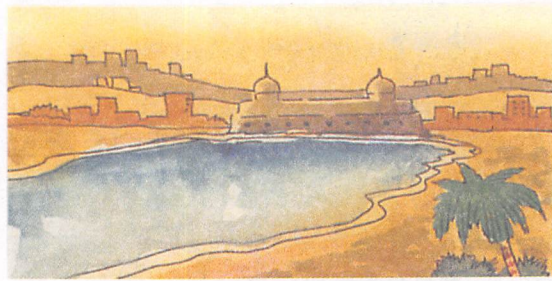
14. The Bani-Israelis prayed to One Allah but the local Philistines prayed to idols. The Bani-Israelis faced the Kabah while praying.



15. Two Prophets rose among the Bani-Israelis. They were Prophets Dawood and Sulaiman (A.S.). They ruled over Palestine and built a strong iron industry here. The Philistines like the Bani-Israelis, became Muslims now. Prophet Sulaiman had a beautiful palace.



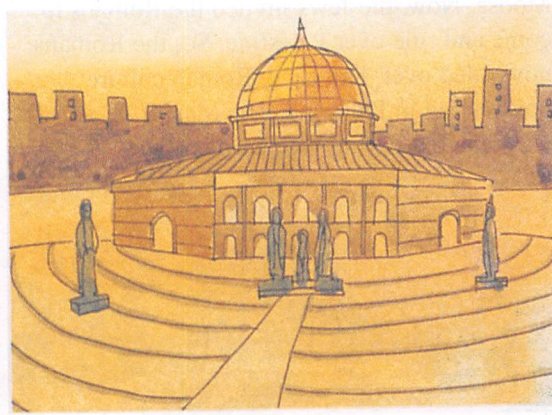
16. Prophet Sulaiman (A.S.) built Masjid Al-Aqsa in Jerusalem. It was called Heikal-Sulaimani at that time. It became the Qibla for all Muslims because at that time many idols were kept in the Kabah. It is said he built it at the same spot where Prophet Ibraheem had built mosque long back. "Aqsa" means 'distant' or 'far off'.



17. After Prophet Sulaiman, the people of Palestine were divided. The Bani-Israelis fought with the local Philistinis or Palestinians. The Bani-Israeli kingdom was divided into two. Northern Palestine was called Israel and southern Palestine was called Yahoodah or Judah. They named their land after the names of Prophet Yaqoob who was also called Israel and his eldest son Judah.

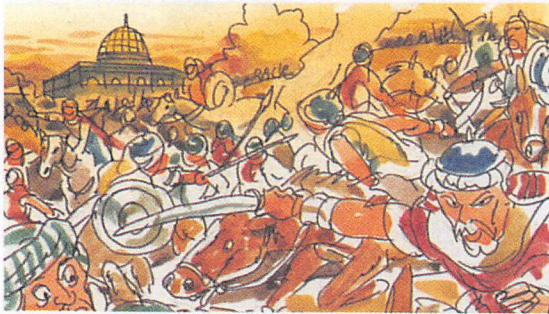


18. The Bani-Israelis now began worshipping idols. Many Prophets like Prophets Ilyas, Uzair, Yarmiah, Hezqiel warned them but they killed or harassed the Prophets.

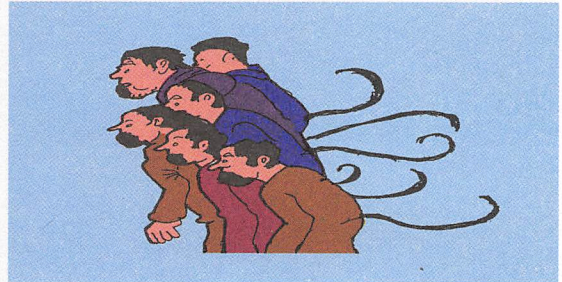




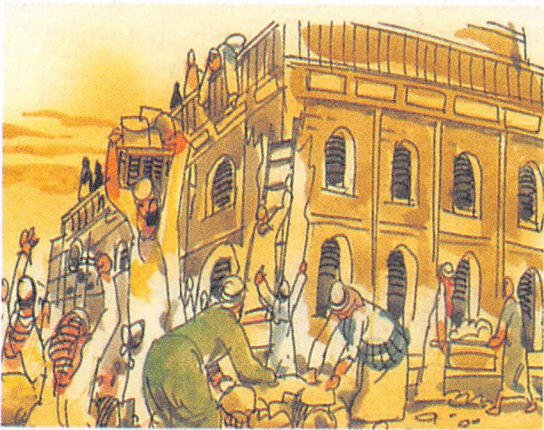
19. Now, Palestine was attacked by outsiders one after the other. The Assyrians invaded it in 721 BC. They destroyed Jerusalem and burnt Masjid Al-Aqsa. Many Phoenicians or Philistines escaped by ship to North Africa where they built the city of Carthage. Many stayed back in Palestine.



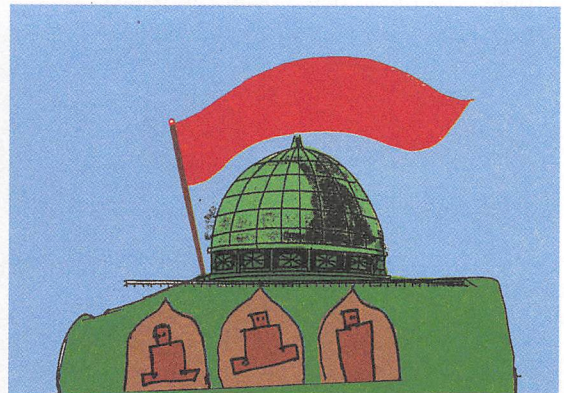
20. A terrible incident took place in Palestine at that time. Allah had ordered the Bani-Israelis to reserve Saturday (Sabt-day) for worship and not to work or trade on that day. But, the Bani-Israelis broke this Sabt law and traded and went fishing on Saturday. Then, Allah punished them by turning them into monkeys.



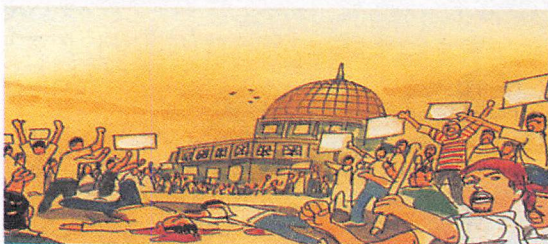
21. Then, the Persian king Cyrus II conquered Jerusalem. He was good. He freed all Bani-Israelis, Palestinians and re-built the Masjid Al-Aqsa.



22. After some years, the Greeks conquered Jerusalem. They kept idols in the Masjid Al-Aqsa. The Palestinians and the Bani-Israelis fought back and freed Jerusalem again.



23. The spoiled Bani-Israelis were now called Jews. They had changed the teachings of Prophet Moosa. Only the Philistines or Palestinians stuck to the teachings of Prophet Moosa. Now, the Jews invited the Romans to come and rule over Palestine. So, the Romans now ruled over Palestine. Roman culture now spread in Palestine. The Masjid Al-Aqsa was repaired during Roman rule.

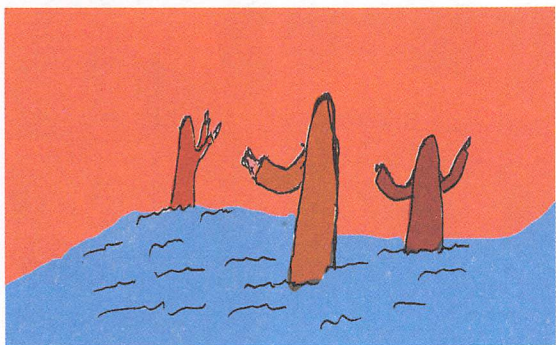


24. A young girl named Maryam spent all her time praying in Masjid Al-Aqsa. When Zakariya was alive, he was her guardian. When Maryam grew up, she gave birth to Prophet Eesa in Baitullahm (Bethlehem). He spoke to the people in the cradle and said: "I am a Prophet and slave of Allah."

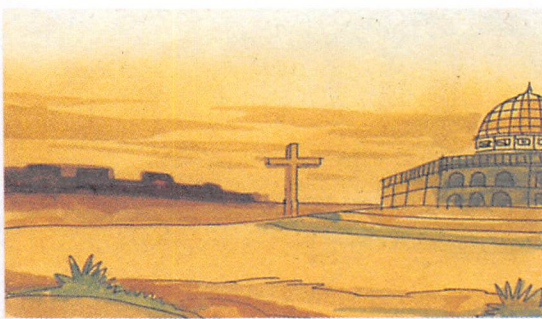




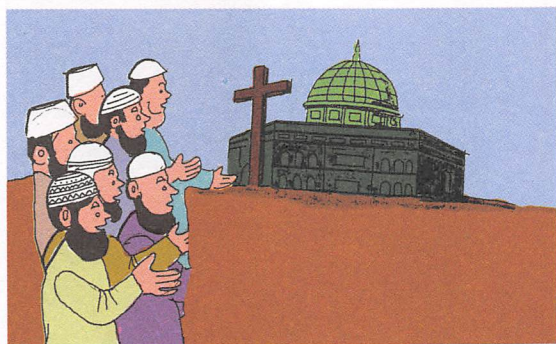
25. At that time, Prophet Yahya rose. He was Prophet Eesa's cousin. The Christians call him 'John the Baptist'. He gave baptism to people by making them wash themselves and repent for their sins. He was put in prison and beheaded by king Herod.



26. When Prophet Eesa grew up and spread Islam, the Jews tried to kill him but could not because Allah saved him. The Jews put another man who looked like him, on the cross. The Jewish Priests called Rabbis controlled Masjid Al-Aqsa but the Romans ruled over Palestine.



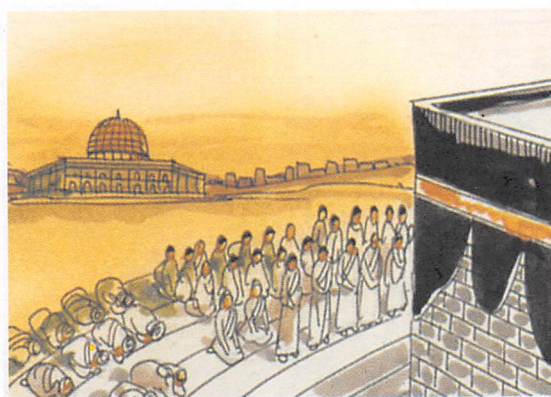
27. The true followers of Prophet Eesa (AS) remained Muslims but the priests after him changed his teachings into a new religion called Christianity. The Romans and the Bani-Israelis became Christians. They turned towards Masjid Al-Aqsa for prayers. It was their Qibla since the time of Prophet Sulaiman.



28. During Prophet Muhammad's time, the Muslims of Arabia turned towards Masjid Al-Aqsa for some time while praying. That is why it is called Qibla-Awwal.



29. After some years, Allah ordered the Muslims to turn towards the Kabah for prayers. This was a change of Qibla for everyone who accepted Islam.

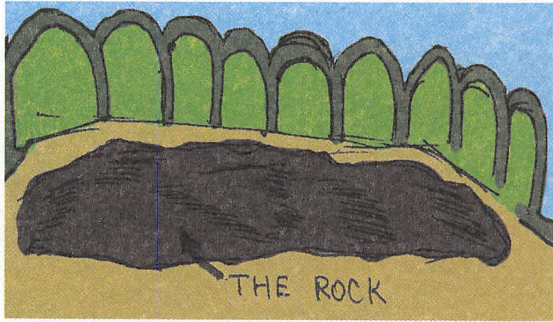


30. Prophet Muhammad (S.A.W.) went to the heavens from Masjid Al-Aqsa. His journey from Makkah to Al-Aqsa is called *Isra*. His journey from Al-Aqsa to the heavens is called *Meraj*. In Al-Aqsa, he offered salat along with the souls of other prophets.

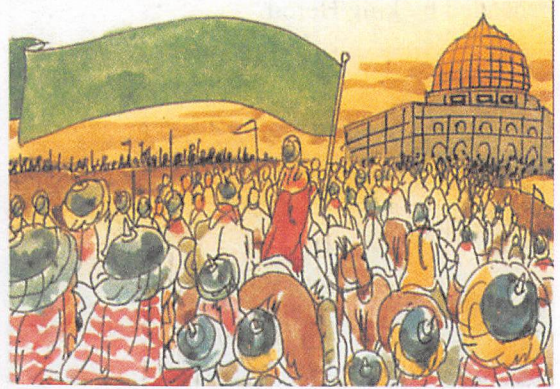




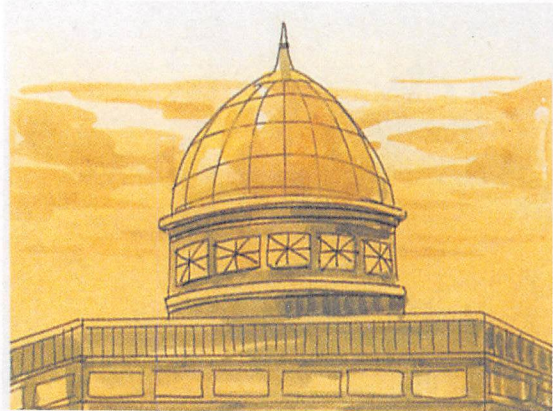
31. The rock from where our Prophet (S.A.W.) went for Meraj, is still there at Masjid Al-Aqsa. This rock is called 'Al-Sakhrah' (suspended). It appears suspended in the air. It is sacred and said to be a rock of heaven. Its nearly 50 feet long & 40 feet wide.



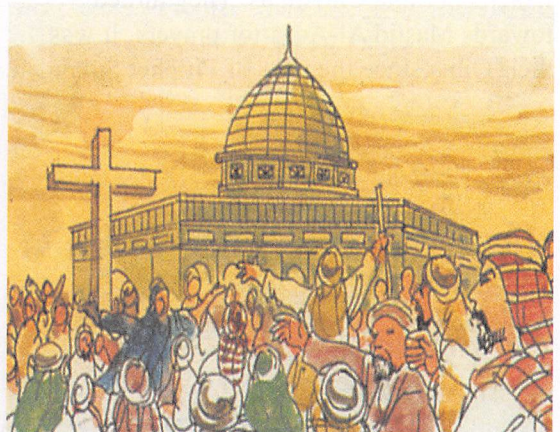
32. After the Prophet's (S.A.W.) Death, Caliph Omar (RA) conquered Palestine. Al-Aqsa came under Muslim rule. Muslims prayed in it.



33. Caliph Omar built a domed mosque over the sacred rock 'Al-Sakhrah'. This mosque is called the Dome of the Rock. Ayaat 1-8 of Surah Bani-Israil are inscribed on the dome of this mosque.



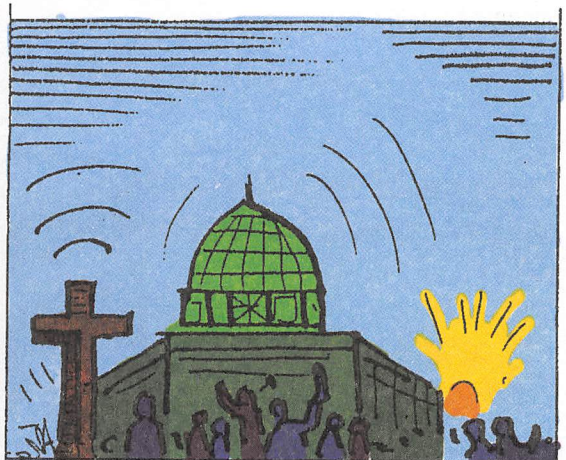
34. After some years, wars called Crusades began between the Christians and the Muslims. The Christians again conquered Al-Aqsa mosque.



35. In 1187 AD, a brave Muslim commander Salahuddin Ayyubi attacked Palestine with a large army and conquered it. Now, Al-Aqsa was back under Muslim rule.



36. The Christians again conquered Jerusalem after Salahuddin Ayyubi's death.

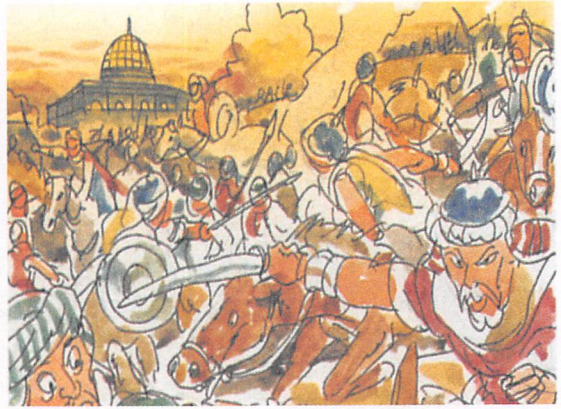




37. During Turkish rule, the Turks conquered Palestine and got back Al-Aqsa in 1244 AD.



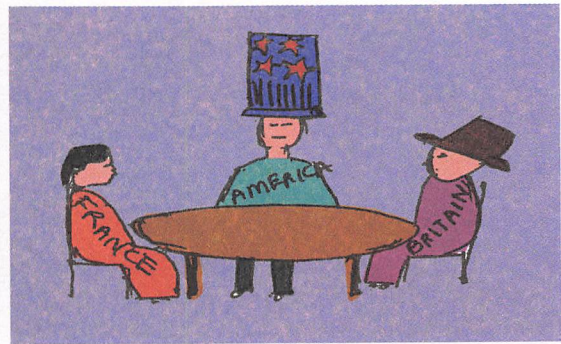
38. Soon, the Mongols attacked Palestine and fought the Muslims in the battle of Ayn Jalut in 1260 AD. The Muslims won.



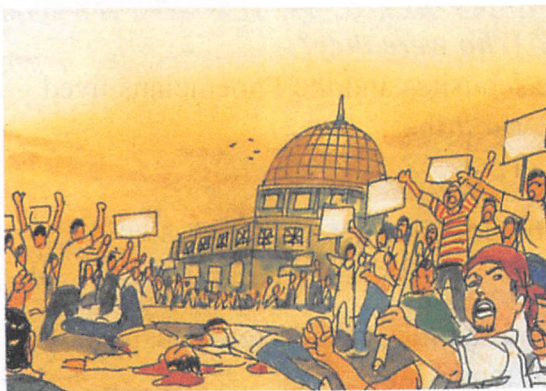
39. Jerusalem became peaceful now. The Jews scattered across the world. This scattering was called Diaspora. The Jews had scattered many times.



40. In 1946, Britain, America and France together called the Jews of the world to come to Palestine and gave Palestine a new name: 'Israel'. This decision of Britain, America & France is also called the Belfour Declaration. This how Israel was born.



41. In 1946 and 1947, the Jews killed and drove out the local Palestinians from Palestine and took over their country. The Palestinians left their homes, fields and factories and were scattered across the neighbouring lands.



42. Later many Palestinians came back to Palestine. Jerusalem and Al-Aqsa mosque came under Israeli control but Muslims still prayed in it.

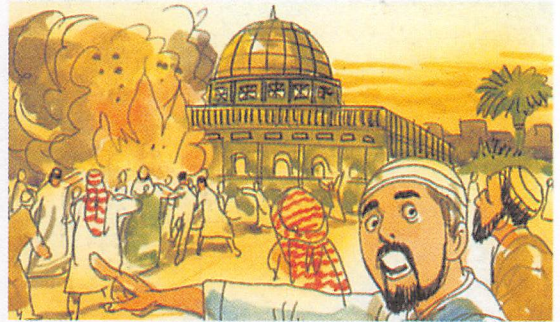




43. The Palestinians began fighting to get back their country from the Israelis.



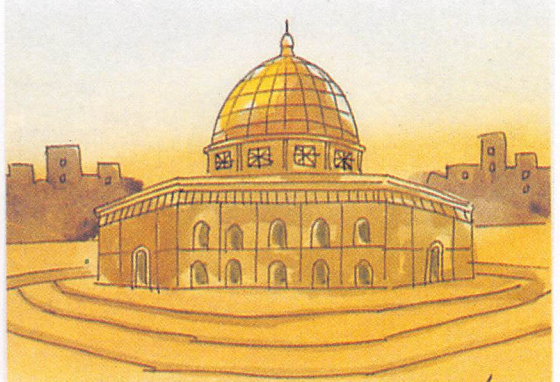
44. On August 21, 1969, a fire broke out in Al-Aqsa mosque. This day is called Al-Aqsa Day all over the world. The Israelis began digging under Al-Aqsa and damaged it. They said they want to find the old temple of Solomon under it and re-build it.



45. After years of fighting and struggles, the Palestinians got a strip of land on the Mediterranean Sea but Jerusalem and Al-Aqsa mosque still remained under Israeli rule.



46. Today, Jerusalem is part of Israel. The Jews and Christians believe that Prophet Eesa will come only when a still larger 'Greater Israel' is formed.



## CAN YOU REMEMBER?

1. *Who lived in Palestine long ago? Who were they?*

The Canaanites, the Amorites, the Jebusites and the Phoenicians lived in Palestine long ago. They were Arab tribes.

2. *Who built the towns of Jericho and Jerusalem?*

The Amorites built Jericho city, and the Jebusites built Jerusalem.

3. *What does the word Jerusalem mean?*

Jerusalem means "Jebusites' City of Salem" Je stood for Jebusites. Uru meant city. Salem was the name of their king.



**4. Give the other names of Jerusalem.**

Jerusalem's other names were Jebus, Elia, Herosalima, Solemos, Ariel, Baitullah, Yahooda and Al-Quds.

**5. How did Canaan get the name of Philistine or Palestine?**

Canaan got the name of Palestine from the Phoenicians or Philistines who came to live there. The other name of the Phoenicians was Philistines and later Palestinians.

**6. When did Prophet Ibraheem (A.S.) come to Palestine? From where?**

Prophet Ibraheem (A.S.) came to Palestine from Iraq long after the Arab tribes had settled there.

**7. Why did Prophet Yaqoob (A.S.) go to Egypt with his family?**

Prophet Yaqoob (A.S.) went to Egypt with his family because there was a famine in Palestine.

**8. When did the Bani-Israelis come to Palestine after that?**

The Bani-Israelis came to Palestine when they escaped from the Pharaoh of Egypt. They came to stay in Palestine 2000 years after the Arabs had settled in Palestine.

**9. From whom did the Bani-Israelis get their name?**

The Bani-Israelis got their name from Prophet Yaqoob whose other name was Israel.

**10. Which Prophets of the Bani-Israelis formed kingdoms in Palestine and Egypt?**

Prophet Yusuf formed a Kingdom in Egypt. Prophets Dawood and Sulaiman formed kingdoms in Palestine.

**11. What did the Bani-Israelis eat in the desert?**

Manna and Salwa.

**12. In which direction did the Bani-Israelis pray in Palestine?**

They faced the Kabah while praying.

**13. Who built the Masjid Al-Aqsa? What was it called?**

Prophet Sulaiman (A.S.) built the Masjid Al-Aqsa. It was called Heikal-Sulemani at that time.

**14. In which direction did the Bani-Israelis pray after Prophet Sulaiman built Masjid Al-Aqsa?**

They faced Masjid Al-Aqsa now because many idols were now kept in the Kabah in Makkah.

**15. Name the 2 divided parts of Palestine after Prophet Sulaiman?**

Israel and Judah (or Yahoodah).



**16. Who attacked Palestine and damaged Masjid Al-Aqsa, one after the other?**

The Assyrian, the Persians, the Greeks, the Romans and the Mangols attacked Palestine one after the other.

**17. Who later conquered Palestine?**

Caliph Omar and then Salahuddin Ayyubi conquered Palestine later.

**18. Which terrible incident took place in Palestine?**

Many Bani-Israelis were turned into monkeys when they broke the Sabt law.

**19. Which little girl prayed a lot Masjid Al-Aqsa? Who was she?**

Mariam (A.S.). She was Prophet Eesa's mother.

**20. Who was Prophet Yahya? Why was he called the Baptist?**

He was Prophet Eesa's cousin. He was called the Baptist because he made people wash themselves and repent for sins.

**21. Which great incident of Prophet Muhammad's life took place in Masjid Al-Aqsa?**

He (S.A.W.) went for Meraj from Al-Aqsa.

**22. What is the 'Sakhras'?**

The rock from where the Prophet (S.A.W.) rose to the heavens. It is in the mosque called the Dome of the Rock built by Caliph Omar. Masjid Al-Aqsa is just near it.

**23. Why is Masjid Al-Aqsa called Qibla-Awwal?**

Because the Bani-Israelis and the Muslims too prayed facing it.

**24. How was Israel formed?**

Britain, America and France changed the name of Palestine to Israel, and called the Jews of the world to come and live in Palestine.

**25. Why is August 21 called Al-Aqsa Day?**

Because on August 21, 1969, a fire broke out in Al-Aqsa mosque and damaged it.



## 48. HADEES

1. Greetings (*Salam*) should be before talking. - ١ - **السَّلَامُ قَبْلَ الْكَلَامِ**
2. Every Muslim is a brother to another Muslim. - ٢ - **الْمُسْلِمُ أَخُو الْمُسْلِمِ**
3. Patience is light. - ٣ - **الصَّبْرُ ضِيَاءٌ**
4. Cleanliness is a part of *Iman*. - ٤ - **الطَّهْوَرُ شَطْرُ الْإِيمَانِ**
5. Simplicity is a sign of *Iman*. - ٥ - **إِنَّ الْبَدَاذَةَ مِنَ الْإِيمَانِ**
6. Be in a hurry to do good. - ٦ - **بَادِرُوا بِالْأَعْمَالِ**
7. Prayer is the key to heaven. - ٧ - **مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ**
8. Remove hurdles which cause injury, from the path. - ٨ - **كَفِّ الْأَذَى عَنِ الطَّرِيقِ**



٩ - الْعِدَّةُ دَيْنٌ

9. A promise is a kind of debt.

١٠ - مَنْ صَمَتَ نَجَا

10. He who kept quiet got salvation.

١١ - لَا يَدْخُلُ الْجَنَّةَ خَبٌ

11. A cheat will not enter heaven.

١٢ - لَا يَدْخُلُ الْجَنَّةَ نَمَامٌ

12. A back-biter will not enter heaven.

١٣ - مَا أَحَبُّ أُنِّي حَكَيْتُ

13. I don't like to copy another.

١٤ - إِنَّ هَذِهِ النَّارُ عَدُوٌّ لَكُمْ فَإِذَا نِمْتُمْ فَاطْفُوهَا عَنْكُمْ

14. Fire is your dangerous enemy. Put it out before going to bed.

١٥ - لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ

15. Allah does not show mercy to those who do not show mercy to others.

١٦ - النَّدَمُ تَوْبَةٌ

16. Repentance is to feel ashamed (of the sins).

١٧ - لِمَ يُشَوِّهَ أَحَدُكُمْ نَفْسَهُ

17. Why do some of you make yourselves shabby and ugly?



١٨ - خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

18. The best of you are those who read the Quran and also teach it to others.

١٩ - وَيَلُ لِمَنْ يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ الْقَوْمَ

19. Woe unto the man who tells lies just to make people laugh.

٢٠ - إِيَّاكُمْ وَالْحَسَدَ

20. Protect yourself from jealousy.

٢١ - الْإِنَاءَةُ مِنَ الرَّحْمَنِ وَالْعَجَلَةُ مِنَ الشَّيْطَانِ

21. Sobriety is a gift from Allah the Merciful, and haste comes from the devil.

٢٢ - لَا تَغْضَبْ

22. Do not let anger get the better of you.

٢٣ - أَحْسِنْ إِلَى جَارِكَ تَكُنْ مُؤْمِنًا

23. If you are a true believer, be kind and good to your neighbour.

٢٤ - السَّوَاكُ مَطْهَرَةٌ لِلْفَمِ وَمَرْضَاةٌ لِلرَّبِّ

24. The tooth-twig (*Miswak*) cleanses the mouth and greatly pleases Allah.

٢٥ - الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ

25. Wisdom is the lost treasure of the believer.



